

*Godly Meditations upon
the Lords Prayer, the
Belief, and ten Com-
mandments.*

E-13-29.

*VVherein are comprehen-
ded many comfortable Pray-
ers and exercises, necessarie to
be vsed of all Christians.*

Gathered by M. John Bradford in the
time of his Imprisonment.



L O N D O N
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To the Reader.



Eere hast thou gentle
Reader, such godly
Meditations, Prayers,
and other Exercises, of
that worthy Witnes of
God, *John Bradford,*

as God by his singular prouidence hath
hitherto preserued, & now at length for
thy comfort and commoditie brought
to light. Dayly & hourelly was this his
Exercise to talke with God, by faithfull
and heartie Meditations and Prayer,
with power piercing the heauens: and
many such godly Exercises did he
leauue behinde him, which either time
hath consumed, or els such as keepe
them in store to their owne priuate vse,
doe little consider what benefite they
with-hold from the Church of Gods,
which if they shall yet brotherly com-

Å 2. muni-

To the Reader.

municate, there shall not lacke good
will and diligence to set them abroad.
In the meane season, let vs with thank-
fulness receiue, read and practise these
as meanes to quicken our spirites, to
stirre vp our dull hearts to a more fer-
uent inuocation of Gods holy Name:
which how far it is from that it should
be in vs, and what need we haue there-
of, here we may perceiue. Here may
wee learne to flee vnto God by
Prayer, and not runne on with this vn-
thankfull world into forgetfulnes of his
great benefites: especially for the liber-
tie of his Gospel, which we so vnhank-
fully receive, so vngodly neglect, so
wickedly abuse. God graunt his good
spirit to worke in vs this good worke;
to looke about vs in time, to consider
our state past and present: as indeed we
haue great cause to doe. And so with
prayer flee vnto GOD, to preuent the
plagues that are at hand, least with
double woe, we finde the latter ende
worse than the beginning.

F I N I S.

Instructi-

Instructions to be obser- ued, concerning Prayer.

There be nine things that per-
taine to the knowledge
of true Prayer.

- 1 To know what Prayer is.
- 2 How many sortes of Prayer there be.
- 3 The necessitie of Prayer.
- 4 To whom we ought to pray.
- 5 By whom we must pray.
- 6 Where to pray.
- 7 What to pray.
- 8 The excellencie of Prayer.
- 9 What we must doe that our Prayers may be heard.

What Prayer is.

 Prayer is a simple, vnsay-
ned, humble and ardent
opening of the heart be-
fore God, wherein we ei-
ther aske thinges needfull : or give
thankes

Instructions to be obserued
thankes for benefites received. Paul
in the first of Timothie. 2. Chap. calleth it by fours sundry names in one
sentence, to witte : Prayer, Supplica-
tion, Intercession, and Thanks-giving.
In Latin. Deprecatio, Obscuratio, In-
tercessio, & gratiarum actio. Whereof
the first is for the auoiding and pre-
venting of euill ; the second is an ear-
nest and seruent calling vpon God for
any thing : the third is an intercession
for other : the fourth is a praying of
God for things received.

2.

There be two manner of wayes
how we should pray.

First publikely, and that is called
Common Prayer, where the peo-
ple are assembled together : pray all
with one heart & minde : And priuate-
ly, as whē mē pray onely, & that is cal-
led Priuate Prayer, and how both these
two are allowed before God : the

Scrip-

Scripture beareth testimonie by the example of all the Holy men and women before and after Christ.

3.

The necessitie of Prayer.

There bee foure things that prouoke vs to pray: First, the commandement of God: Secondly, sinne in vs, which driueth vs of necessitie to God for succor, life and mercie: Thirdly, our weake nature (being hynable to doe any good) requireth Prayer to strengthen it, euен as a house requireth principall pillers for the upholding of it: Fourthly, the subtiltie of the Enemie (who priuily lurketh in the inward parts, wayting to overthrow vs, euен in those things which we thinke to be best done) stirreth vs vehemently thereunto.

4.

To whom we ought to pray.

Three things do assuredly pertaine to him that must be prayed vnto:

A 4.

First,

4. Instructions to be obserued

First, that he hath such eares as may
heare all the world at once: Secondly,
that hee is in all places at once:
Thirdly, that he hath such power, that
he is able to help: and such mercy, that
he will deliver: that is none but God.

5.

By whom we should pray.

Christ onely is the way by whom
we haue free accessse vnto the Fa-
ther, and for whom our prayers are
accepted (our infirmities notwithstanding)
without whom all our pray-
ers are abominable.

6.

Where to pray.

As touching the place where wee
should pray, saing all places are
one, there is none forbidden: onely
the common prayer must bee made in
what place soever the congregation of
Christ doth assemble.

What

7.

What to pray.

Vhat to pray: lyeth in the necessarie of euery man, and for as much as wee need both spirituall and corporall things: we may boldly aske them both. For as to aske spirituall giftes, it is profitable and commanded: so to aske corporall, it is necessarie and allowed.

8.

Of the excellencie of prayer.

The worthines of Prayer consisteth in two things: in the dignitie of the commander, who is God the fountaine of all goodnesse, who alwaies commandeth onely good things, and in the effect that followeth it, which is the obtaining of whatsouer wee desire faithfully, according to the will of God.

Wha

6 Instructions to be obserued, &c.

9

What to do that we may
be heard.

First, wee must put off our owne
Righteousnes, pride, and estimati-
on of our selues, and put on Christ
with his righteousness : Secondly,
an earnest faith and fervent loue, with
the putting off all rancor, malice and
enue, is required : finally true
repentance knitteth vp the
knot, for in it are
contained
all the vertues before
named.

John Bradford.





A Meditation vpon the Lords Prayer.

Our Father.



You good Lord which madest heauen and earth, the sea, and all that is therin, together with thy dearely beloued sonne Iesu Christ, and with thy holy Spicit: thou the same God which openedst thy self to Adam by thy promise: thou the God of Abraham, Isaac, and Iacob: thou which broughtest the people of Israel forth of Egypt with a mightie hand, and a stretched out power: thou which gauest thy Lawe upon Mount Sinai: thou which spakest by thy Prophets,

phets, and last of all in these lat
dayes, by thy dearely beloued Sonne
Jesus Christ, whom thou wouldest
should be made a second Adam, that
as by the first we are childre of wrath,
carnall, and full of concupisence, so
by him we might be made children of
grace, and spirituall, by communing
with him the qualitie, merit
vertues, and grace of his flesh
through the operation of his holy Sp
irit, as he communicated with vs the
substance of our flesh, in the womb of
the Virgin Marie, in the operation of
the same holy Spirit, being that blis
sed seede, which was promised to
Adam, Abraham, Isaac, Jacob, and Da
vid, which should bruse the Serpent
head, which should bring the blessing
on all nations, which shuld raign
over thy house for euer, and might
overcome thine and our enemies, as
dide he did by his incarnation, nati
tie, circumcision, erile, baptisme, fasti
ng, temptation, doctrine, miracle a

lat workings, agonies, bloody prayer,
compassion, death, resurrection, and ascen-
sion, and yet he still doth by his medi-
tation and intercession for vs, and at
laste the length he wil on all parts fully ac-
complish by his comming to judge
men ent, which will bee suddenly in the
nit winckling of an eye, in the blast of a
rite Trumpet, and shout of an Archangel,
when he shall be seen with thousands
of Saints: & innumerable thousands
of Angels, al the whole world being on
fire, and all the people that ever were.
are, or shall bee, then standing before
his tribunal or judgement seat, to ren-
der an account of that they haue done
In this body, bee it good or bad: Thou
(I say) this GOD which art holy
righteous, true, wise, pure, chaste,
righteouse, mercifull, good, gratioues,
hater of sinne, and a reuenger of un-
righteousesse, &c. wouldest that I
which am borne in sinne, and concei-
fained in iniquitie, whch by nature am
a child of wrath, and in whom dwel-
let

11 *A Meditation upon*
letb continuall enmitie against the d
that I which am nothing but sinne ou
and one that doth evill alwayes before
thee, shold call thee and beleue that he
this God and Father of our Lord and
Saviour Iesus Christ, to bee in ver my
deed my Father: that is, thou woul
dest I shold be most assured, that thou
of thine owne good will which thou art
bearest to me wards before I was, re
before the world was, hast in Christ th
chosen me to be thy Childe, & through
him art become my most louing Fa
ther, frō whom I shold looke for al ge
things, and be most certainly perswa
ded, that I looke how much thou art mo
than a man, so much thy loue and fa
therly prouidence towards me, passet
the loue and prouidence of any father
towards his childe, in louing mee, ca
ring how to helpe me, prouiding for
me, nurturing me, and helping me in
all my needs: So certaine thou woul
dest haue me to be of this minde, that to
doubt of it doeth most displease thee
and

and dishonour thee, as though either
you wert not true, or not able to doe
these things, or els becamest not my
father in respect of thine owne goods
in me in Christ only, but also in respect
of my worthinesse and deserts.

And that I should not wauer or
doubt of this, that thou art my deare
father, and I thy Childe soz euer
zotigh Jesus Christ, it is required
in the first commandement, which
saith : I am the Lorde thy God, thou
shalt haue none other Gods but me.

Againe, thy Sonne doth here com-
and me to call thes by the name of
father. Moreouer, in the first Arti-
cle of my beliefe, I promise the same,
saying : I believe in God the Father
almightie. Besides this, there are
any other things to confirme me
erein, as the creation and gouern-
ment of the world generally, and of e-
very creature particularly, soz all is
ade and kept soz man, and so soz me,
serue me soz my commoditie, neces-
sitie,

A Meditation upon
sute, and admonition. Againe the
ation of me, in that thou hast made
after thy Image, hauing a reasonable
soule, bodie, shape, &c. Where th
rightest haue made mee a Toade
Serpent, a Swine, deformed, fra
ticke, &c. Moreouer, thy wonderf
conseruation, nourishing and keepe
of mee hitherto in my infancie, chil
hood, youth, &c. all these (I say) shal
confirme my faith of thy fatherly loue.

But of all things, the opening of t
seife by thy word and promise of gra
made after mans fall, first to Adam
then to Abraham, Isaac, Iacob, and
to other, being published by the P
phets from time to time, and last of a
accomplished by thy deare Sonne I
sus Christ, in whom thy promises are
yea and Amen : the opening of t
seife thus (I say) in and by Christ,
the most chiese and sure certificat
that thou art my Father for his sake
And I thy deare child, although of m
selfe, I am most unwoorthy. For the
acco

Accordinging to thy promises , hast nec
kared thy deare sonne Jesus Christ,
but giuen him to the death of the
croſſe for my ſinnes. Thou wouldest
I ſhould be made iefch of our iefch, and
lood of our lood, in the wombe of the
irgin Marie, by the operation of thy
holy ſpirit, that we by the working of
the ſame ſpirit, through the mirites of
his iefch & lood, might bee made iefch
of his iefch, and lood of his lood: that
as he hath the ſubſtance of our iefch
and lood : euē ſo we might haue, and
ever enjoy in him & through him,
the qualities, vertues & giſts of righte-
uinenſe, holinenſe, innocence, immor-
alitie, and glorie, wherewith he hath
indued our nature in his owne perſon
to vs all: that as now in faith and
hope we haue the ſame, ſo in his com-
ing, we might fully enjoy them in
very deede: for then ſhall our bodies
(now vile) be like to his glorious body.

Herein appeareth thy loue , not
that wee loued thee, but that thou lo-
uedſt

15 A Meditation vpon

uedest vs, and hast giuen thy Sonne
for vs. Herein doest thou command us
vnto vs thy loue, that when we were
yet sinners, Christ thy deare Sonne
dyed for vs, so that nothing should
perate vs from thy loue in Christ
esus, neither affliction, anguish, per-
cution, famine, neither life nor death
etc. For if when we were enemies,
were reconciled vnto thee by the
death of thy Sonne, much more when
being reconciled, shall be saued by his
life.

And that I should not doubt here
of, but certainly be perswaded all thynge
to pertaine to me, where I might have
beene boyns of Turkes and Infidels
loe thou wouldest I should bee boyn
of Christian Parents, brought into
thy Church by Baptisme, which is
Sacrament of adoption, and require
faith as wel of remission of my sinnes
as of sanctification and holinesse, to be
wrought of mee in thee by thy grace
and holy spirit.

Walter

Wher I might haue been borne in
ignorant time and Religion, thou
ouldest I should bee borne in this
me and Religion, wherein is more
owledge reuealed, than euer was
re, or in many places is.

Wher I might haue been of a cor-
rupt iudgement, and entangled with
any errours: loe, thou of thy good-
nes, as thou hast reformed my iudge-
ment, so doest thou keepe it, and now
he the same iudgements sake, doest
ouchsafe, somewhat by the Crosse to
ie me. By all which things I should
firme my faith of this, that thou al-
ayes hast been, art, and wylt be for-
er my deare father.

In respect whereof, as I should be-
taine of saluation, and of the inhe-
rance of heauen for euer: so shold
be thankfull, cast my whole care on
thee, and cal on thee, with
mfort & certaine hope for all things
at I want.

Fo; in that thou hast giuen to me
this

this benefite to be thy childe, vndeserued and vndesired on my behalfe, simple, godly and onely in respect of thine owne gra
godnesse and grace in Christ, least en, to
any time I should doubt of it, howesus
should I but hope certainly y nothing od, b
profitable to me can be denied, in tha en, th
thy power is infinite? For as thy go artily
will is declared in adopting me, so now ther
thing can be finally wanting in me ope ca
which may make for my weale, for is he
then should not thy power be Almighty god a
tie: and therfore my beliefe requi strong
reth, that I should beleue in thee thy p
Father Almighty.

Inconsideration whereof, I shoul heart i
in all things behauie my selfe as At
child, reioyce in syee, prasse thee, tru
in thee, feare thee, serue thee, lou
thee, call vpon thee, &c. hing
and th
ome a
oe th
As
angh

But alas, how heauie hearted am
I? How vnthankfull am I? How full
of vnbeliefe, and doubting of this th
rich mercie? How little do I loue the
call vpon thee? &c.

Oh be mercifull vnto me, forgiue
me good Father for thine owne sake,
and graunt mee the spirit of thy chil-
dren, to reueale thy selfe vnto me, and
esus Christ thy deare Sonne our
Lord, by whom we are made thy chil-
dren, that I may truely know thee,
rightly loue thee, faithfully hang vp-
on thee in all my needes : with good
hope call vpon thee, render faithfully
his honour to thee, that thou art my
God and father, & I thy deare Childe
through thy grace in Christ, and so al-
ways be indued with an assured hope
of thy goodnes, and a faithful obedient
heart in all things to thy holy will.

At thy hands and from thee, as I
will looke for all things, so come I vnto
thee, and pray thee to giue mee these
things, which thy deare children haue,
and thou requirest of mee, that I may
take and aske them of thee, as now I
doe through Jesus Christ our Lord.

As by this worde (Father) I am
ought to glorie of thee and in thee, and
all

all that euer thou hast (for thou
wholy mine, my Lord my God.
Father:) so by this word (Our) I
taught to glorie of all the good. tha
and every of thy servants that
were, are, or shall be, had, haue, or
haue. For now I am taught to bel
that thou hast called me into the co
munion of thy Church and peo
whome hereby I perceiue thou
commanded to be as carefull for
as for themselues, & in all their pa
ers to be as mindfull of me, as of the
selues.

Againe, as by this word (Father)
am taught to remember and ren
my duetie I owe to thee-wards, fa
loue, feare, obedience, &c. so by t
word (Our) I am taught my dutie
wardes thy people, to bee carefull
them and to take their sorrowe, pou
tie, affliction, &c. as mine owne: a
therefore to labour to helpe them
heart and hand after my vocation a
abilitie, vtterly abhorring all p^r
sel

se-loue, arrogancie, and contempt
any.

By reason whereof I haue great
use to lament, and to rejoyce. To la-
ment, because I am so farre from con-
sideration, much more from doing my
tie to thy people, in thoughts, words
and deeds. To rejoyce, because I am
filled of thee, and placed in the blessed
cietie of thy Saints, and made a
ember and Citizen of the heavenly
erusalem: and because that thou hast
ien in commaundement to all thy
hurch, to be as carefull for mee, as
for themselves.

But alas, how farre am I heere-
om? As I am guiltie of vnthankful-
esse for this thy calling me into the
essed Communio of thy deare sonne
d Church, yea of thy selfe: so am I
guiltie of selfe-loue, vnmerciful-
esse, pride, arrogancie, forgetfulnes,
and contempt of thy children: for else
could not hnt be otherwise affected,
and otherwise labour than I doe.

¶

Oh be mercifull vnto me good
ther : forgiue mee , and graunt
Christes sake , that as my tong
soundeth this wozde, Our so I may
heart feele the true ioy of thy ble
communion , and the frus loue &
compassion which thy children ha
and feele towardes their bretheten
that I may reioyce in all trouble,
respect of that ioyfull communio
that I may denie my selfe to hon
thy children vpon earth, and endeu
my selfe to doe them good for thy
through Jesus Christ our Lord
come onely to thee , to giue mee
which I cannot , nor must not
where haue: & thou requirest it of me
that therefore I shold as thy ch
come and craue it to thy glorie.

Which art in heauen.

As by these wordes Our Fathers,
I am taught to glorie and reioyce
for the blessed communion whiche

called to with thee, deare Father,
with thy Christ, and with thy holy
church : so also am I heere taught by
these wordes, Which art in heauen, to
have joyce in respect of the place and bles-
sion, ioyes whereunto at the length in
her good time I shall come. For now
I may perceiue that as heauen is thy
reigne, so is it mine also, being, as I am
now childe through Christ, although
once for a time I am bodily on earth
and in miserie.

Againe, by these words, which art
in heauen, I am admonished, not one-
ly to discerne thee from earthly Fa-
thers, and to know how that thou art
of almighty, present in all places, and
the most puritie, to confirme ther-
my faith, to be prouoked the more
feare thee, to reverence thee &c.
But also I am admonished to iudge
thy fatherly loue, by heauenly bene-
fites, and not by corporall, simlie and
eielnicie : for oftentimes the wicked
hispers more in the worlde, and haue

A Meditacion upon
more worldly benefites than thy chil-
dren. So that by this I see, thou woul-
dest pull vp my minde from earth and
earthly thinges, to heauen & heauenly
thinges, and I should see further by
corporall benefites, thy heauenly pro-
vidence for mee. For if thou place mee
thus on earth, and thus blesse mee as
thou doest, and hitherto hast done
from my youth vp, in that thou art
nothing so carefull for my body as for
my soule : how should I but thinke
much of thy prouidence? for it is thy
home, where is such glorie as the eye
hath not seene, &c. Of which thinges
these corporall benefites of thine gi-
uen me on earth, should be (as it were)
inductions: and the taking of them a-
way, admonitions to be more minde-
full of periuient thinges, and less
mindefull of transitorie thinges.

By reason hereof I haue great
cause to lament, and to reioyce. To la-
ment, because I am so earthly min-
ded, so little desirous of my home, so
unthank-

vnthankfull for thy prouidence and
fatherly protection heere on earth.

To reioyce, because of my home and
the great glorie thereof: because thou
doest so prouide for me heere, because
thou doest so correct and chasten me. &c.
But alas I am altogether a wretch,
sa; thly and vnthankfull, not onely for
these corporall benefits, health, riches,
riendes, fame, wisdome, &c. for thy fa-
therly correction, sicknesse, temptati-
on. &c. but also for thy heauenly bene-
fites, for Christ Jesus, for the promise
of thy spirit, for thy Gospell, &c. yea,
even for heauen it selfe and thy whole
glorie, as the Israelites were for the
land of Canaan, and therefore never
enjoyed it, but perished in the wilder-
nesse. I am proud in prosperitie & for-
get thee, waring secure and carelesse.
I am impatient in the tresse, and too
much consider worldly discomodi-
ties.

Oh deare Father, forgiue mee for
thy Christes sake all mine vnthanke-
fulness,

A Meditation upon
fulnesse, loue of this world, contempt
and oblivion of thy heavenly benefits,
and graunt me thy holy Spirit to illu-
minate the eyes of my minde with the
light and lively knowledge of thy pre-
sence power, wisdom, and goodnesse,
in thy creatures, but specially in
Christ Jesus thy Sonne, & so by the
same spirit inflame mine affections,
that I may desire nothing in earth
but thee, and to be present with thee,
that my conuersation may bee in hea-
uen continually, from whence graunt
me still to looke for the Lord Jesus, to
make this my vile bodie like unto his
owne glorious and immortall bodie,
according to his owne power, by
which hee is able to doe all things.
As thou hast giuen mee to bee thy
childe: so I pray thee, give me those
things which be the properties of thy
children, giuen from thee in thy good
time.



Hallowed

Hallowed be thy name.

Thy name is that whereby thou art knowne, for names serue to discerne and know one thing frō another. Nowe, though thou art known by thy creatures, yet in this our corrupt state, they serue but to make vs excuselesse. Therefore most properly, lively, and comfortablie thou art knowne by thy holy word, and specially by thy promise of grace, and freely pardoning and receiving vs into thy fauour for Christ Jesus sake. For the which goodnesse in Christ, thou art praised and magnified, according to thy name, that is, so much as men know thee in Christ, they magnifie thee, and praise thee which heere thou callest hallowing or sanctifying. Not that thou art the more holie in respect of thy selfe, but in respect of men, who the more they knowe thee, the more they cannot but sanctifie thee: that is they cannot but as in themselves by

true faith, loue, feare, and spirituall
seruice honour thee: so also in their
outward behaviour and wordes, they
cannot but live in such sort, as other
seeing them, may in, and by their holi-
nesse and godly conuersation, be occa-
sioned, as to knowe thee, so to sancti-
fie thy name accordinglie: and there-
fore thou settest forth here unto mee,
what is the chiefeſt & principall wiſh
and deſire of thy children and people,
namely that thou in Christ mightest
be truly knowne and honoured, both
of themſelves and of other inwardly
and outwardly: as by the contrarie a
man may eaſily perceiue, þ the grea-
test ſorrowe & grieſe thy people haue,
is ignorance of thee, ſalſe ſervice or re-
ligion, and wicked conuersation. A-
gainſt the which they pray and labour
dilligently after their vocations, as
they for the obtaining of the other,
both to other & to themſelves, do take
no ſmall paine in prayer, ſtudie, and
godly exerciſe.

By

By reason hereof I see, that I am
farre from this desire and lamentation
which is in thy Children. I see mine
ignorance of thy true knowledge of thee
and thy name: for else it had not nee-
ded thee so by thy word to haue reuea-
led thy selfe. I see also mine owne ig-
norance of the excellencie of the same:
for else wouldest y not haue told me,
that the sanctifying of thy name is
the chiefeſt thing thou requireſt of
cuerie man.

Againe, I see my great want of ho-
liness: for else thou needest not to
teach mee to ſecke and pray for that
I want not.

Moꝝquer, I see my great pernici-
ſtie, which would not ſecke at thy
handes for ſanctification, although I
ſee my neede therof. For the which
thou wouldest not haue commaunded
me to pray, if I ſeeing my want wold
haue prayed vnto thee for the ſame.

Last of all, I ſee thy wonderfull
goodnesse, which wil vndoubtedly

giue unto mee sanctification and holiness : for thou wouldest not that I shoulde aske for that thing, that thou wilst not giue me.

So that I haue great cause to lament and reioyce. To lament because I am so farre from this desire and lamentation whiche thy Children haue. Also because of my ignorance, puertie, peruersitie, vnthankfulness, &c. but most of all, because thy holy name, word and Religion is so blasphemed both in doctrine and in living, of many, especially in this Realme.

To reioyce I haue great canse, for thy exceeding goodnessse and mercie, whiche wouldest so disclose thy selfe by thy works, word, and Gospell: which wouldest open these thinges thus unto mee, and also giue unto mee and others, sanctification in thy sight by saith, and in the sight of men by purenesse of life, and Godly conuersation. But, alas I doe heartily neither the one nor the other, that is, lament or reioyce,

rejoyce, as thou father which searchest
my heart, doest right well knowe.

Oh be mercifull vnto mee, and for-
giue me, yea, giue mee of thine owne
pitie, thy holy Spirit to reueale and o-
pen to my minde effectually my mis-
erable estate and condition, my igno-
rance, peruersitie, and my carelesnesse
for thy true honour and dishonour: in
such sort, that I may heartily lament
these euils, and haue them pardoned
and taken from mee, through Jesus
Christ our Lord.

Againe, good Father, giue mee the
same thy holie spirit, to reueale to me
thy name, worde, and Gospell that I
may liuely knowe thee, unsafinely
loue thee, heartily obey thee, and aboue
al things desire & labour by al meanes
lawfull, that all godlinesse in doctrine
and conuersation may bee exercised
both in me and in al others, for whom
thou wouldest I shold pray.

Here

Here thinke vpon the state of Religion, and the life of the professors of the Gospel, that thou maiest lament some, pray for some, & give thankes for some.

Let thy Kingdome come.

Thy Kingdom come is in two sorte to be considered: universally and particularly. Universally, according to thy power, wherewith thou governest all thinges every where, in earth, heaven, hel, diue's, Angels, me, beastes, dules, fishes, and all other creatures.

Of this Kingdome spake David when he said: This kingdome ruleth ouer all. Particularlie thy Kingdome is to bee considered according to thy grace, wherewith thou raignest onely in thy Church and elect people, ruling and governing all and euerie member of thy church to thy glory & their eternal comfort. Not y^e out of this Church I exclude thy power, (so as thei with thou defendest thy people, so thou puni-

punishest thy enemies :) but because thy grace is specially considered , being (as it were) the verie keper that keepeth and guideth thy people .

The time will be when this kingdome of grace and power, now being as distinct, shall bee vnted and made one kingdome of glory , which will bee when Christ shall giue vp his kingdome into thine handes , that is , in the resurrection , when death the last enimie shall be subdued , and thou shalt be all in all .

In the meane season , this kingdom of grace is miraculoously and mightily propagated , enlarged , and governed by the true Ministerie of thy word & sacraments , through the working of thy holy spirit . And this is the meane and way wherby as then didst first plant , so doest thou enlarge , amplifie and preserue the same .

This Kingdome of grace begun , continued , and enlarged by the true preaching of thy Gospel , & ministrati-

A Meditation upon
on of thy sacramentes, is the thing
which Christ teacheth here thy Chil-
dren to pray for, that it might come:
that is to say, that thy Gospell might
so mightily, surely, and plenteously be
preached (mauger the head of al thine
enemies) that the number of thine e-
lect might bee brought in, and so the
Kingdom of thy glorie might appear.
So that, as I see thy Children desire,
praye, and labour that thy Gospell
might be truly preached, heard and
loued in themselves and in others: so
they lament the not preaching and re-
fusing, the not loving and not belee-
ving thy Gospell: yea they lament the
kingring of the coming of thy Christ:
for in his coming they knowe they
shall bee like unto him, and having
this hope, they purifie themselves as
he is pure. By reason hereof I see, first
that I am farre from this desire and
lamenting, which thy children haue:
I see my ignorance of thy Kingdome
and power euerie where: also of thy
grace

grace in thy Church onely, and of thy glorie when all the enemies of thy grace shal be cast downe, and thy glorie and power shall embrase each other. I see mine ignorance, how acceptable a service to thee is the true preaching, and the hearing of thy Gospell. for else thou hadst not needed to haue placed this petition next to the petition of the sanctifying of thy name.

Again, I see heere mine vnablenes to enter into thy kingdome and to attain to it : for else what need should I haue to pray for that to come frō thee, which otherwylse may be atchived? Thirdly I see my peruersitie and contempt of thy kingdome & grace. For although I see my want, yet I would not desire thy kingdome to come, if thou didst not commaund me to pray so, for if I woulde haue prayed so; it, thou wouldest not haue commaunded me. Last of all I see thy goodnes, which wilt bring thy kingdome, and that, as generally by sending forth ministers to preach tru-

lie

*A Meditation upon
Him: so particularly by regenerating me
more and more, and by giving me, as
grace here: so glorie else where. For
thou wouldest not I should praye for
that which thou wilt deny. So that I
haue great cause to Lament and Re-
ioyce To Lament, because of my mi-
serable estate and condition: because of
my sinne, ignorance, rebellion, peruer-
tice, Satans power, contempt of thy
grace, thy Gospel and Ministerie, ha-
ve else where. To Reioyce, because of
thy goodness & great mercie, which hast
brought me in. O thy Church, keepest
me in it, & wilt do so stil: Also because
of the Ministerie of thy worde and sa-
craments, by which the holy Ghost is
and will be effectuall: And finally, be-
cause of the great glorie, wherunto
thou hast called me, & which now thou
wilt giue vnto me, asking the same.*

*But alas, how unthankfull I am
and so vnlasse, Lord thou knowest,
for my heart is not hid from thee. Oh
be mercifull vnto me and forgive me*

good

god Father, & graunt me the Spirit of thy chilidren, to reveale unto nise my ignorance of thy kingdome, my pouerte and peruerſtie, that I may lament the same, and dayly labour for thy help and thy holy spirit, to suppreſſe thy kingdome of finne in my ſelſe & in others.

Againe, grant me that ſame thy ho-
lie Spirit, to reueale to me thy king-
dome of power, grace and glory, to kin-
dle mine affections, to regenerate me
more and more, to reigne in me as in a
peice of thy kingdome: to giue to me
a deſire to pray, and to labour for thy
kingdome, both to my ſelſe and others
effectually to thy glorie, and to auſſur
my conſcience of thy goodnes, that thou
wilt giue me grace and glorie. &c.

Heere call to minde the ſtate of the
Minifterie and Minifters, the light and
lif. of Goffellers, the errors and heri-
ties which men be entangled withall.

Thy

Thy Will be done.

As thy power is infinite, so is thy wisedome accordingly. Wherby as we may perceiue that nothing is or can be done against thy power, or otherwise then by it: so is there not, nor cannot be any thing done against, or otherwise, then by thine Omnipotent and secret will, which is always, as thou art god, holy and iust, how farre soever it seeme otherwise to our foolish reason and judgement. And therefore here we are taught to praye that thy will may be done here, without sinnes on mans behalfe, as it is on the Angels behalfe in Heauen.

Againe, for as much as thou art incomprehensible of thy selfe, as wel concerning thy power as concerning thy wisedome: we may not according thereto search thee, but rather adore & worship thy Maiestie, and tremble at thy iudgements and workes, and therfore pray

pray alwaies, that we may be content
with thy will, and be bosome and obe-
dient thereto. And so, as much as thou
hast reuealed to vs, so much of thy will
in thy worde written, as is necessarie
for vs in this life to knowe, yea, as we
can attaine vnto, and a little further:
we ought to take all things done aga-
inst the same, as sinne and transgressi-
on, although thou canst vse the same
sinne to serue thy prouidence. Of the
which prouidence, we cannot now may-
not iudge, farther then thou hast ope-
ned vnto vs. So that this petitio Thy
Wil be done is not simply to be vnder-
stood concerning thine omnipotent wil
vnreuealed: against the which, no-
thing is or can be done, but rather con-
cerning thy will reuealed in thy lawe
and gospell, the which thou haere tea-
chest me, that we should desire not on-
ly to know it: but also doe it, and that
in such perfection and willingnes as it
is in Heauen. The which thing as I
perceiue herby, that thy Children doe
desire

A Meditation upon
desire dayly in and for themselves and
others, and dee lament the contrary,
in whiche souer it bee: so that often
their eyes gush out with rivers of
teares, because men keepe not thy
lawes.

By reason heerof I see that I am
farre from the sighes and teares of thy
people. I see mine ignorance of thy
will, if thou haddest not opened the
same by thine owne mouth. I see my
ignorance, how acceptable a service ob-
edience to thy will is, and therefore
doest thou place this petition among
the first and continuall desires of thy
children.

Againe, I see my povertie in Godly
obedience which had neede to bee
taught to pray for it, thereby to signi-
fie unto me my want and vnabilitie
to attaine it, but by thy gift.

Thirdly, I see my disobedience: for
else never wouldest thou haue com-
maunded mee to haue prayed for the
doing of thy wil, if I seeing my want,
would

would haue prayed so.

Last of al I see thy goodnesse , which
wilt giue to me & others, to obey thy
will: that is, to loue thee with all our
hearts, to loue our neigbor as our
selues, to dye to our selues to live to
thee , to take vp our crosse & to folow
thee: to beleue, to repente, &c. soz else
thou wouldest never haue bidden vs
to pray for a thing which wee shold
not looke for.

So that I haue great cause to lament
and reioyce. To lament because of my
miserable state and condition, because
of my sinne, ignorance, pouertie, and
peruersitie: also because thy will is ex-
errie wher, either not knowne or
contemned, and Satans will, the
will of the world, and of the flesh, rea-
dily obeyed.

To reioyce I haue great cause, soz
that thou hast openyd thy selfe and
will vnto mankinde : soz that also
thou peculiarly hast taught mee these
things, and because thou wilt graunt

me

A Meditation upon
me grace to doe the same. But alas,
howe vnthankfull I am, & howe hard
hearted thou Lord doest knowe.

Oh bee mercifull vnto me and for-
gine me : I beseech thee gracious God,
Graunt me thy holy Spirit to reveale
to me my ignorance of thy wil, my po-
uertrie and peruersitie, that I may
hartily bewaile it &c. and by the helpe
and working of the same spirite, may
supprese the will of the flesh. Againe
graunt me thy holy spirit to reveale to
me thy will declared in thy lawe and
Gospell, that I may truely knowe the
same : and inflame so my affections,
that I may loue the same in such sort,
that it may be my meate and drinke to
dor thy will.

Here call to minde the ten comman-
dements of God particularly or gene-
rallie, what heerein hee requireth, and
pray for the same particularlie as you
see your neede, and that not onely for
your selfe but also for others.

Pray

Pray for patience to suffer what
offe soever God shal lay vpon you,
and pray for them that bee vnder the
offe that they may bee patient: pray
for spirituall wisdome in euerie croſſe,
ſecular or publike, that you may ſee
and loue Gods will.

Giue vs this day our daily bread.

By Bread the foode of the body, are
vnderſtoode all thinges necessarie
to this corporall life, as meate, drinke
health, ſuccesse in our vocation, &c.

By this word Giue, we ſhould un-
derſtand, that not onely spirituall
thinges, but also corporall benefits
are Gods free giftes, and come not for
our worthiſſe or trauel taken about
the ſame, althoough our trauels bee of-
tentimes meanes, by the which God
both giue corporall things.

By Dayly we vnderſtād the contein-
ted mindes of thy children, with that
which is ſufficient for the preſent
time,

time, as hauing hope in thee, shalstan
they shall not want, but daily shall rafth
ceine at thy handes plentie & yngough them
of all things.

By this word Our are as well un
derstood publike benefites, as pecunial
in the Com mon weale, good Magistrate
strates, good lawes, seasonable weather
ther, &c. And also particular benefitts
namely Children, health, successe in ther
the workes of our vocation, &c. And be
sides this by it we shoulde see the care pare
tien for corporall thinges which thare
Children haue for others, as well as
or themselves.

So that here I may learn how farre by
an from that I shoulde bee, and that I al
see thy Children are come unto. I reme
my ignorance alse, how that, as spirituall
tuall thinges do come from thee, sithou
doe temporall thinges : and as ther so th
come from thee, so are they conserued
and kept of thee, and therfore thy mo
Children are thankfull and looke for com
them as thy meere gifte, notwithstanding

standing the meanes which they vs
if they haue them : how bee it they vs
them but a ³ meanes . for except thou
worke therewith , all is in vaine .

I gaine , heere I am taught to bee
content with that which is sufficient
for the present tyme , as thy Children
hee which haue the shortnesse of this
life alwaies before their eyes : and
therefore they aske but for dayly suste-
nance , knowing this life to bee com-
pared to a day , yea a watch , a sound ,
a shadowe , &c .

Moreover I may learne to see the
compassion and brotherly care which
thy Children haue one for an other .
Last of all , heere I may see thy good-
nesse , which as thou insit give me all
things necessarie for this life , (or else
thou wouldest not bid mee aske , &c .)
so thou commaundest all men to pray
and care for me , and that bodily , much
more then if they bee able , they are
committid to helpe mee both in bo-
dy and soule .

Bp

By reason whereof I haue great
cause to lament & reioyce. To lament,
because I am not so affected as thy
chylde[n] be, because of my ignorance,
my ingratitude , my peruersitie and
contempt of thy goodnesse , and of the
necessitie of thy people, which (alas)
be in great miserie, some in exile, some
in prison, some in pouertie, sicknesse, &c.

To reioyce I haue great cause, be-
cause of thy goodnesse in teaching me
these thinges, in commaunding me to
aske whatsoeuer I want, in giuing
me so many thinges vnasked, in kee-
ping the bencfits giuen mee , in com-
maunding men to care for me, to pray
for me, to helpe me, &c.

But alas , how farre I am eithyn
from true lamenting or reioycing.
Lord thou knowest . O be merciful
vnto me, and helpe mee , forgiue mee
and graunt mee thy holy spirit to re-
ueale to my neede, ignorance, great in-
gratitude, and contempt of thy mer-
ties and thy people , and that in such
sort,

sorte, that I may heartily lament and bewayle my miserie, and through thy goodnessse be altered with thy people to mourne for the miseries of thy chil-
dren, as for mine owne.

Againe reveale to me thy goodnesse, (deare Father) even in corporall things, that I may see thy mercie, thy presence, power, wisdome, and righte-
ousnes, in euerie creature, and corpo-
rall benefites, and that in such sorte,
that I may bee throughe affected,
truely to reuerence, feare, loue, & obey
thee, and to hang vpon thee, to be
thankfull to thee, and in all my neede
to come vnto thee, not onely when I
haue ordinarie meanes by the which
 thou commonly workest: but also
when I haue none, yea when all
meanes and helpes are cleane against
me.

Here remember the state of your chil-
dren, and family, also your Parents,
neighbours, kins-folkes, also your
C friendes,

A Meditation upon
friends, Country & Magistrates, &c.
as you shall haue time thereto, and
by Gods good Spirit shall bee pro-
uoked.

Forgiue vs our debts, as we forgiue
them that are debtors vnto vs.

By our Debts wee understand, not
onely the things wee haue done,
but the omission and leauing vndone
of the good things we ought to do.

By (our) wee understand not onely
the particular sinnes of one: but also
generally the sinnes of all and every
one of thy church.

By (forgiuenes) we understand free
pardon and remission of sinnes, by the
merits and deserts of thy deere sonne
Jesus Christ, who gaue himselfe a
ransome for vs.

By our forgiuing of other mens of-
fences to vsward: we understand thy
good will, not onely that it pleaseth
thee, that wee should liue in loue and
amitie

amitie : but also that thou wouldest haue vs to be certaine of thy pardoning vs of our sinnes. For as certaine as we are that wee pardon them that offend vs : so certaine should wee be that thou deost pardon vs, whereof the forgiuing our trespassers (is as it were) a sacrament vnto vs.

So that by this petitio I am taught to see that thy children, although by imputation they be pure from sin, yet they acknowledge sinne to bee and remaine in them, and therefore doo they pray for the remission and forgiuenesse of the same.

Againe I am taught heereby, to see how thy children do consider and take to heart, not onely the euils they doo : but also the good they leauie vndone. And therefore they pray thee hartily for pardon.

Moreover I am heere taught to see that thy children are carefull for other men, and for their trespasses, and therefore pray that they might be pardoned

A Meditation upon
in saying (our sinnes) & not my sins.
Besides this, I am taught heere to see
how thy children not onely forgiue all
that offend them, but also pray for the
pardoning of the offences of their ene-
mies, and such as offend them. So far
are they from maliciousnesse, pride,
reuengement &c. Last of all, I am
taught to see how mercifull thou art,
which wilt haue mee to aske pardon:
Whereof thou wouldest that we should
in no point doubt, but be most assured,
that for Christes sake thou hearest vs,
& that not onely for our selues, but also
for many others: for thou doest not com-
maund vs to aske for any thing, thou
wilt not giue vs.

By reason whereof I haue great
cause to lament: and reioyce. To la-
ment, because of my miserable estate,
Which am so far from these affections
that are in thy children: which am so
ignorant and careles of sinne, not one-
ly in learning good vndone: but also
in doing euil, & that dayly, in thought,
word,

word, and deede &c. I speake not of my carelesnesse for other folkes sinnes, as of my parents, children, familie, magistrates, &c. neither of the sins, of them to whom I haue giuen occasion to sin.

To reioyce I haue great cause, because of thy mercie in opening to mee these things, in commaunding mee to pray for pardon, in promising me pardon, and commaunding others to pray for me. And surely I ought to be perswaded of thy mercie, though my sinnes be innumerable: For I see not onely in this, but in euerie petition, how that euerie one of the Church prayeth for me, yea Christ thy sonne, who sitteth on thy right hand, prayeth for me, &c.

Oh deare father, bee mercifull vnto me, & forgiue me al my sins, and of thy goodnesse giue mee thy holy spirite to open mine eyes, that I may see sinne, the better to know it, the more truely to hate it, & most earnestly to striue against it, and that effectually, both in

To A Meditation upon
my selfe and others.

Againe graunt me the same thy ho-
ly spirit , to reueale vnto me the ce-
medy of sinne by Christ onely, and
to woxke in mee faith to imbrace the
same by Christ , and thy mercies in
him , that I may henceforth bee in-
duced with thy holy spirit , to begin to
obey thy good will more & more , and
to increase in the same for euer.

Herre call to minde the speciall sinnes
you haue committed heeretofore.

Remember, if you haue occasioned
anie to sinne , to pray for them by
name. Remember that Gods lawe
should be so deere vnto vs , that the
breaking thereof in others should
be an occasion to make vs to lament
with teares. &c.

Lead vs not into temptation.

B
ecause of our continual and great
infirmitie s : because of the great
diligence

diligence and subtleties of our enemies : and because thou art wont to punish sinne with sinne (which of all punishments is the greatest and most to bee feared) in this petition thou wouldest haue thy Children to haue the same in remembrance, & for a remedie heereof thou hast appointed prayer, so that the onely cause why any are overcome and led into temptation, is for that they forget what they desire in the petition going before this, which should never bee out of their memorie, to prouoke them to bee more thankfull to thee, and more vigilant and heedie hereafter for falling into the like perils.

For which to be auoided, thou doest most graciously set foorth a remedie, in commaunding vs to pray after pardon for our sinnes past, & for thy grace to guide vs, so that we bee not led into temptation, but might bee deliuered from euill. And because thou wouldest haue al thy childre to hang wholy vpon thee

thee, to feare thee onely, and onely to loue thee, thou doest not teach them to pray, suffer vs not to be led, but lead vs not into temptation, that (I say) they might onely feare thee, & certainlye knowe that sathan hath no power ouer so much as a pig, but whatsoeuer thou giuest vnto him, and of thy secret, but most iust iudgement dost appoint him to vse, not as hee will (for then were all lost) but as thou wilt, which canst will nothing, but that which is most iust: as to giue them to the guiding of sathan, which will not bee guided by thy grace, as thou diddest Saul, &c.

Occasions to euill are in two sortes: One by prosperitie and successe, an other by aduersitie & the crosse, &c. The euils comming of successe commonly are vnhankfulness, pride, securitie, and forgetting of our selues, forgetting of others, forgetfulnes of GOD, of our mortallitie, &c. The euils comming of aduersitie, commonly are impatiencie,

patiencie, murmuring, grudging, dis-
paraging, contēning of God, flattering of
men, stealing, lying, with many other
euils, wherto temptations will entice
a man that is left to himselfe: where-
as to one that is guided with Gods
spirit, temptations are but trials to
the glory of God, cōfort of the tēpted,
and edifying of thy Church, But (as I
said) if a man bee left alone, temptati-
ons entice euēn to the devill himselfe:
and therefore thy Children pray to bee
deliuered from euill, vnderstanding
thereby Sathan himselfe, the sower
and supporter of all euill. And this thy
children doe aswell for others, as for
themselves. So that I may learne
heereby many good thinges: First to
remember often our infirmitie and
weakenes, & the dangerous estate we
stand in, in respect of our flesh, of the
world which is full of euill, of Sathan
which seeketh to fist vs, & as a roaring
Lion, to destroy vs, and of our sinnes
which deserue all kinde of punishments
and

and correction, that I might with thy
children feare thee, watch, pray, & de-
sire the day of redemption and deliue-
rance from all euile.

Againe, I may learne heere, y to avoide
al dangers & euils, is not in the power
of man, but onely thy work. By reason
wherof I shold consider thy great good-
nes, which hitherto hast kept me fro so
many euils both of soule & bodie, yea of
name, goods, &c. As y hast don in my
infancy, childe-hood, youth, middle age, &c

Thirdly, I may learne heere that I
shoulde be carefull for others, both that
they might be deliuered fro their euils,
that they might be preserued fro tem-
ptation, & from being ouercome in the
same, & therfore thou teacheſt me not
to pray, Deliuer me from euill, but

Deliuer vs from euill.

Inſt of all, I am taught hereby to
ſee thy goodneſſe towardes me
which wilt deliuer me from euill, and
fro being ouercome in temptations:
for thou wouldest not haue mee afke-

for

for that which I shold not certayne-
ly looke for at thy hands. By reason
whereof thou wouldest haue me to bee
in a certainty of my saluacio for euer.
For else I cannot beleue my prayer
to be heard, if that finallie I shold
not be delinered from evill: and there-
fore thou toyndest heereto a giuing of
thankes, which w^t thy Churh I shold
say: For thine is the Kingdome, thine
is the power, thine is the glorie for euer.

By reason whereof I haue great
cause to lament and to reioyce. To la-
ment, because of my corruption, infir-
mitie, weakenesse, obliuion, and care-
lesnesse for thy people, ingratitude, &c.
because of satans power, vigilancie,
and prudencie, which hath ouercome
most graue, wise, and holy men, wher-
of some never recovered: as Cain,
Cum, Achitophell, Saul, Judas, &c. To
reioyce, because of thy goodnesse,
which teachest me this, and shewest
me the remedie, commaudest all
thy church to pray for me, and wilt at
length

A Meditation upon
length deliver me from all euill, and
giue me glorie. But alas, I am al-
together carelesse & miserable. Oh bee
mercifull vnto me deare Father, and
for Christes sake forgiue mee all my
sinnes: graunt mee thy holy spirit, to
reueale to me mine infirmities, weak-
nesse, perils, daturgers, &c. in such sort,
that as I may heartily lament my
miseries, so I may aske & obtaine thy
grace to guide mee from all euill for e-
uermore.

Againe, graunt me the same, thy
holy spirit, to reueale to mee thy loue
and kindnesse towards mee (and that
in eternitie:) in such sort, that I may
bee throughly perswaded of the same,
become thankfull vnto thee, and daylie
expect and looke for the revelation of
thy kingdome, power, and glorie: as
one that souer shall haue the fruiti-
on of the same, through thine owne
goodnesse and mercie in Christ, pre-
pared for me before the beginning and
oundation of the world was laid.

Hcere

Heere call to minde our securitie, sa-
thans vigilancie: our negligence , his
dilligence: our infirmitie, his abilitie ;
our ignorance, his craft and subtilitie :
&c.

Againe, call to minde how thathee
hath ouerthrowne for a time , many of
the deare Saintes of God,to whome we
are to be compared in nothing : as *Ad-
am, Eue, Lot, Iudas, Thamer, Moses,
Aaron, Mirian Sampson, Gedeon, Ely,
Danid, Salomon, Ezechias, Iosias, Pe-
ter, Thomas, and inumerablemoe.*

Also to call to minde the goodnessse
of God, and of our Shepheard Christ,
which hath kept vs hitherto, keepeth
vs still, and teacheth vs heere to knowe
that hee will koepe vs for euer, for hee
would not haue vs to aske for deliue-
rance from euill, if that hee would not
we shold certainly looke for the same.
If thou doubt of finall perfeuerance,
thou dishonourest God . Bee certaine
therefore, rest in hope, bee still in his
word.

word. See also how he hath commaunded his whole Church, and euery member thereof, to pray for thee as well as for themselues, in these and all other things.

Now & then go about to reckē how many and divers kindes of euils there be and that thereby as you may know you are deliuered from none but by Gods great goodness: so may you see that the number of euils that you haue, are nothing to bee compared to the multitude of euils, wherewith if your Christ were not, the deuill would all to beray you, infect and corrupt you.

But what are all the miseries and euils that can be, to be compared to the least ioy prepared for vs in heaven? Oh thinke of those joyes, and pray that when the tide of death commeth, wee may hale foorth of the heauen of this flesh and this world, ioyfullie.

In praying this petition, call to mind the euils you haue been in, the euils you are in, and the euils you may fall into if God

God should not preserue you, that you
might be stirred vp the more to
thankfulnesse to prayer,
to trust in God.

&c.

For thine is the kingdome, thine is the
power, thine is the glorie, for euer.

As in the beginning of this pray-
er by these words (Our father
which art in heauen) thy children are
excited & stirred vp to a full confidence
of obtaining the petitions following,
and all things necessarie: so in the lat-
ter end thou hast added for the same
purpose these words: (For thine is the
kingdome, thine is. &c. Wherein I
am taught these many thinges. First
that in prayer, I shold haue such con-
sideration of thy kingdome, power,
glorie and eternitie: that my minds
should be stricken with an admiration
of the same. Secondly that I shold so
consider them, especially in prayer:
that I shold not doubt, but that thou
workest,

A Meditation upon
Workest, rulest & gouernest all things
euerie where, in all persons and crea-
tures, most wisely, iustly & mercifullly.

Thirdly that in prayer all my peti-
tions should tend to the setting forth
of thy power, of thy kingdome, and of
thy glorie.

Last of all that in praier I should in
no wise doubt of beeing heard: but bee-
assured, that thou which hast com-
maunded me to pray, and hast promi-
sed to hear me, doost most graciously
for thy mercies sake and truthes sake,
heare my petitions, according to thy
good will through Jesus Christ thy
deere sonne our Lord & onely saviour.
By reason wherof I haue great cause
to lament and reioyce. To lament be-
cause I consider not these thinges in
prayer, in such sort as should moue
me to admiration and gratitude, be-
cause I consider not thy power and
Wisdom generallie in all thinges, be-
cause I am so careles, for thy king-
dome, & because I am so full of dubi-

tati-

tation and doubting of thy goodnessse.
To reioyce I haue great cause , be-
cause thou reuealest these things vnto
me on this sort, because of thy power,
kingdome and glorie , which maketh
to the hearing of my priaers, and hel-
ping of me , because thou wilt vse mee
as thine instrument to set foorth thy
kingdome, power and glorie , and be-
cause it pleaseth thee to heare my pray-
ers and assuredly wilt saue me for e-
uer.

But alas , how farre am I from
these lamentinges and reiopcings? by
reason whereof I deserue damnation.
Oh be mercifull vnto mee and forgiue
me, and of thy goodnes graunt me thy
holie spirit to reueale to me my blinde-
nes, oblivion & contempt of thy king-
dome, power & glorie , with the great-
nes of my doutings, that I may hart-
ily, as lament them, so haue them par-
doned and taken from me through the
merites of Jesus Christ thy Sonne.
Againe, give me thy holie spirit , to
reueale

A Meditation vpon
reteale to me in such sorte , thy king-
dome, power, glory, and eternitie, that
I may alwaies haue the same before
mine eyes, be moued with the admi-
ration thereof, labour effectually to set
forth the same, and finally, as to haue
the fruition thereof after this life,
so to encrease in an assured , certaine,
and lively expection of the same, that
I may alwaies and in all thinges re-
joyce in thee, through Christ, and give
laudes, thanks, and praises perpetuall-
y, vnto thy most holy name: Oh bles-
sed Father, Sonne and holie Ghost,
three persons and one God, to whome
be all honour and glorie world with-
out ende.

Here think that if the kingdome, pow-
er, glorie, and eternitie be Gods, which
is our father: what our dignitie is, which
be his Children. If the power be our fa-
thers, of whome should wee be affraide?
If the devill bee subiect to the Lords
power and kingdomc (as hee is) how

the Lords Prayer.

63

can the subiect haue power ouer vs
which be sonnes and heires, in that hec
hath not power ouer Swine, without
the prouidence & permission of God?
Therefore full well should wee pray,
Lead vs not into temptation, rather the,
let vs not bee led into temptation : for
power is the Lords, and the deuill hath
none but that he hath of Gods gift. No
he were not able to receiue power, if
God did not make him able, al-
though the execution of
it is rather of Gods
permission.
(*)

Giue all thankes, praise and glorie,
to
God our Father, through Christ
our Lord and Saviour. So be it.

AME;



A MEDITATI-
on vpon the twelue Ar-
ticles of the Christian
Faith.

I beleue in God the father, &c.

By People (O Lord
God the father of our
Saviour Jesus Christ)
doe heere in saying this
Article, (I beleue in
God the Father All-
mighty) by faith knowe, that thou to-
gether with Jesus Christ and the ho-
ly Ghoste, didst create all things that
be in heauen & in earth (for by heauen
and Earth, are vnderstood all things
therein.) And as they knowe this:
so they by the same faith doe see thee,

the same God the Father, the Sonne
and the holy Ghost, to governe all
things after thy great wisdome, pow-
er, righteousness and mercy, vsing eue-
ry creature they see, as meanes to put
them in remembrance of fearing, re-
uerencing, trusting & louing thee soz
in every creature they behold thy pre-
sence, power, wisdome, and mercy.
Againe by this word (Father) they de-
clare their beleefe, how that they are
not onely thy Creatures, and all that
ever they haue to bee thy gracious
gifts and blessings: but also how that
they are thy Children, deereley beloo-
ned and cared for of thee through Je-
sus Christ. Where through (notwith-
standing their unworthinesse) as they
conceiue a sure hope of thy goodnessse
and fatherly loue towards them in
soule and body so euer: so are they
thankfull for their creation, and for
that thou hast made them thine excel-
lent creatures, Lordes of all.

They are thankfull for the creation
of

of all creatures, and use the same with
thankfulnesse, as visible tokens of thy
inuisible loue , they are thankfull for
thy conseruing and keeping them, and
for the gouerning of them and all this
world lamenting that they are no
more thankfull , that they beleue no
deeper: reason hath so great a swinge
with them in these matters. But I
(most gracious good Lord and father)
though I say I beleue in thee my Fa-
ther almighty, maker of heauen and
earth,yet thou knowest that I am full
of much doubting, not onely of this,
whether thou art my God, Almighty,
and most loving deere father in Christ
(because I feele in my selfe such a con-
science of vnworthisse , and so great
Want of those thinges which thou re-
quirest of thy children , & so trans-fer-
the cause of my being thy childe,
in part to my selfe, whereas it is due
onely and wholy alwates to thy mer-
cy and grace in Christ) but also thou
knowest my doubting of my creation

and

th and gouernance, and of the creation
by and gouernance of all this world, (as
I declare by my vnthankfulness for
my creation, for mine adoption, for
my gubernation, for thy prouidence
for me) or else deare father I could not
but heartily with thy Children re-
joyce and praise thy holy name: and
that continually, being henceforth
carefull for nothing but how to please
thee and profit thy people, & that they
might praise thy name in all thinges
for evermore desiring the sanctificati-
on of thy name, the comming of thy
kingdome, the dooing of thy wil upon
earth, as it is in heauen.

Thou mightest haue made mee a
Dogge, but of thy goodnesse thou hast
made mee a creature after thine I-
mage: thou mightest haue made me a
Turke, a Jewe, a Sarazen, but thou
hast made me a Christian, a member
of thy Church: thou after my birth
mighest haue left mee, and in all my
neede haue made no prouidence for
me,

me, as we sometimes see hath hapned
vnto others, but yet thou never didst
so with me, and yet I am of all others
most vnhankfull.

Thy creatures I thankfully vse not,
thy invisible loue by the manifold vi-
sible tokens I consider not , as now I
should by this apparel of my body, by
this corporall health, by this light, by
this my hearing, seeing, feeling, me-
morie, vnderstanding, time , place,
company, creatures, and benefits, as
well in keeping innumerable euiles
from me bothe in Soule and Body,
which els could not but come to me:
as also in giuing to me presentlly so
many things as without thy especiall
grace & working, I never could haue
had, or presently could keepe them. In
thy creatures I see not thy power, for
I feare thee not: I see not thy presence
for I reverence thee not : I see not thy
wisdome , for I adore thee not: I see
not thy mercie , for I neither loue nor
praise thee, but in lips & tongue: and
therefore

therefore in that, all thy creatures do
teach me, crie out vpon me to be thank-
full to thee, to loue, feare, serue thee and
trust in thee and that continually: in
that I doe not so: they cannot but crie
out vpon mee and against mee in thy
sight, and in the day of iudgement wil
weapon themselves against me.

Wh that I did now consider this!
Wh that my blinde eycs and ny deafe-
eares were opened! Wh that my mis-
erable and foolish hart were made wise
and converted! This onely thou canst
doo, which hast all mens hearts in thy
handes to bow them as pleaseth thee.
Bow my heart good Lord into thy
Testimonies, open mine eyes, make
me so heare for thy mercies sake,
that I may beleue and so loue thee,
bee thankfull to thee, amend in all
thinges and serue thee, though not
as thy deare seruantes doo, yet at the
least as other brute creatures doo, that
is to obey thee, and to bee profitable to
others.

Now for as much as my sinnes let
this and all good thinges from me: I
I beseech thee to pardon me all my
sinnes, according to thy gracious pro-
mise, for our Lord Jesus Christes
sake.

I beleue in Jesus Christ his

only Sonne.

Thy servants (O Christ Jesu) and
people do knowe by faith, that as
thou art Almighty, and God with the
Father by whome all thinges were
made, and are ruled (for thou art God
eternall, coequal, and consubstan-ci-
all with the father & the holy Ghost)
so thou art man and hast taken our
nature vpon thee by the operation of
the holy Ghost in the wombe of the
Virgin Marie, and art become the
blessed seed which hast bruised the ser-
pents head, the blessed seede, in whom
all nations are blessed, the Prophet
whome Moses did prophecie of, the
sanctuarie he saw in the Mount, the
truth and bodie of all the tipes, figures
and

and shadowes of y old law, the mesias
Christ, and saviour of thy people, the
aduocate & redeemer, the pacifier of
Gods wrath for sinnes, the opener of
heauen, & giuer of euerlasting life.

This they know thou broughtest to
pass in thy humain nature, by thy in-
carnation and nativitie, by thy being
heere on earth, by thy liuing, teachyng,
fasting, praying, especially by thy suf-
fering vnder Poncius Pilate, by thy
death burial, resurrection, ascentiō vnto
the heauens, & reigning on the right
hann of the father, from whence thou
shalt come to iudge both the quicke
and the dead. And as they know this,
so by faith they applie it also to them-
selves, that for their sake thou wast
made man, diddest praye, fast, was
tempted, diddest die, rotest againe, and
diddest ascend into heauen, and there art
set their aduocate, bishop & high preste,
alwaies appearing in Gods sight for
them, from whence they looke for thee,
knowing y thou wilst not enter into

D 2. judge

A Meditation upon
Judgement with them to damne them
which wouldest damne thy selfe for
them.

By this faisth they feele these affec-
tions in themselves , namely the ha-
tred of sinne , the feare of God , the
loue of God, trust in thee and loue to
thy church. The hatred of sinne they
feele , because it is so foule a thing as
would not be washed away with any
other thing then with thy preciou-
blood-shedding: the feare of God , be-
cause his anger is so great against sin,
that no lesse price could pacifie his
wrath then thy most painefull death:
the loue of God , because he hath so lo-
ued them that he wouldest not spate thee
his deere sonne for them , euen when
they were his enemies : trust in thee ,
because thou haddest no respect to thy
selfe but most willinglie diddest giue
thy selfe wholy to bes our saviour and
seruant: loue to thy people and church ,
because generally and particularly in
euerie member of the same , they see
how

how deere they are to thee, and there-
fore they cannot but be so to them.

Oh how do they imitate and follow
thy foote-steps: how doe they reioyce
when they are in any thing by affliction
made like to thee: Oh how do they
lament their sinnes, ingratitude, and
vnbeleefe: yea how doe they looue thee
and whole yeld themselves vnto thee?
wheras I (D gratiouse God and deere
saviour Jesus Christ) though I say I
believe in thee which was conceiued
by the holy Ghost: yet alas I doe but
babble this, for nothing is else in mee
but vnbeleefe.

If thy power and loue, of thine an-
ger and mercy, I haue but an opinion,
as my insensiblenes and vnhankful-
nes doth declare.

If a man shuld shew me friend-
ship but in a trifle, or suffer any thing
at al for me, I could not be but thank-
full, and thou besides my creation, hast
redeemed mee and brought mee into
th: number of Gods Children (then

which thing nothing is greater) and
loc, I am vntankfull.

Thou hast suffered much for me, frō
heauen thou camest into earth, to fetch
me into heauen, but I regard it not.

Thou bearest my sins on thy backe,
suffering a most bitter death, but I am
so farre from thankfulness, that I stil
more and more lothe thee.

Thou wouldest enter into a com-
munion with mee, taking my nature
vnto thee concerning the substance
therof, that I might enter into a com-
munion with thee, concerning the
quallities wherewith in thy selfe thou
hast endued it, but I consider it not.

Thou didst die to deliuer me from
death, but I stil more & more giue thee
cause to die, so ingratefull am I.

Thou didst arise to iustifie me: but
I with the Jewes would stil keepe
thee down, because I woulde not leaue
my wickednesse.

Thou ascendedst to heauen to take
possession for me there, to bee alwaies

in the sight of thy father for mee to send me downe gistes, to pray for mee: but I dayly am pulling thee downe againe, as much as in me lieth. I am altogether earthly, I hide my selfe out of thy sight by forgetting thee, I reiect and abuse thy gifts, I neglect prayer.

Thou art now in a readines to come to iudge both the quicke and ths dead: but I tremble not at this geare, noz beseech thee before thou come, to bee mercifull vnto me, and noz to enter into indgement with me, yea I thinke noz thing at all of thy comming, malice noz cogitant iudicium, the wicked consider not the ende, they thinke not on thy indgement. Thou wouldest bring me to thy father y^e I might find grace: but I put this off, & therfore am worthy to feele thee a Judge, which refuse to feele thee a saviour. Now the cause of all these things is vnbeleefe, the which though it bee naturall by reason of the corruption of our nature, yet I haue

haue augmented the same maliciously
as not laboring there-against , and
continuing in all sinnes and wicked-
nesse , by reason whereof I deserve
most iustly thine anger theretupon,
even reisition from thy face so; euer.

Long hast thou mourned euēn with
displeasure and anger, the incredulit
of my heart calling mee therefrom
and offering mee the grace , which I
haue neglected and rejected, and ther
fore am neuer worthy to haue it am
more offered vnto mee, much more th
I am vñworthe to haue grace giuen
me to receive thy mercie.

Alas what shal I do? shal I dispair,
or as long as I can, keepe me vnmind-
full of my misery: Oh Sauour Chri
Jesu, wylt not thou bee mercifull vnto
me? thou didst dye for mee when I de
serued it not, & now is thy mercy shou
ned: Wylt not thou give me thy grace
& take from my heart this horrible vni
believe? Whal I neuer loue thee? shall I
neuer hate sin? Whal I neuer as wit
m

my mouth say. I beleue in Iesus christ
so in hart say the same. Whall Sathan
possesse mee for euer? Christ Iesus
which hast led captivity captive,
what! wilt thou not help mee: though
I desire it not as I shoud: yet giue
me to desire it, when thou wilst.

Thou didest appeare to destroy the
work of the devil, thou seest his worke
in me: good Christ destroy his worke,
but not thy worke: save mee for thy
great mercies sake. Giue mee to be-
leue in thee, in thy death, resurrection,
and ascencion. Pardon me my sinnes,
and mortifie now in mee my corrupt
affections, raise me vp and iustifie me,
regenerate me dayly more and more,
giue mee faith of immortallitie, & re-
surrection of this body: giue me faith
to ascend into heauen, and to be ter-
taine that thou hast alreadie taken
possession for me there. Giue me to look
for thy coming, and to bee readie in
thy coming to finde mercy so euer-
lasting life &c.

I be-

I beleue in the holy Ghost. &c,

O Holy spirit the third person in
Trinitie, which didst descend
upon Christ our saviour in his Bap-
tisme in the likenes of a Dove; thy
Children knowe that with the father
& the sonne thou madest and rulest all
creatures visible and invisible, they
know thee in their redemption, to be
no lesse willing & loving then the fa-
ther and the sonne: so; thou didst al-
ways declare Christ to bee the son of
God, & gauest testimony inwardly in
the hearts of thine elect, to beleue and
imbrace the same, & outwardly by mi-
racles & wonders they know thee to be
the comforter and gouernour, whome
Christ did promise in his corporall ab-
sence, should teach, rule, keepe, con-
serue & gouerne his Church and people.

Againe as in the former part of their
believe they consider the works of cre-
ation & redēption, so in this part they
consider the place where the same is
most effectuall & taketh place, even the

holy

holy Church which is Catholike, that
is spreading it selfe to all times, to all
places, to all kindes of people.

For in this Church onely they know
that as all thinges were made: so the
woylde of redemption was taken in
had, that thou blessed Trinitie, migh-
te in this Church bee praised, magni-
fied, serued, and worshipped for ever.

This Church is nothing else but a
communion and societie of Saints:
that is, not onely a societie of all such
as bee, haue been, or shall bee thy peo-
ple: but also a societie or partaking of
Christ Jesus, which is the head of the
same: yea by him of thare (oh blessed fa-
ther) which art the head of Christ: & of
thare (Oh holy Ghost) which now sha-
dowest & sittest vpon the same to hatch
and cherishe it, as the hen her chickens,
by the cowering of thy wings, not one-
lie to defend them from thair enemies
but also to couer their sins, & to remit
them in this life, beginning also
heere the resurrection of the flesh and
ever,

everlasting life, the which thou wilt in
the ende of the world consummate, so
that they shall not neede to be couered
for sin: so then shall they be pure and
haue glorious bodies, immortall and
spirituall, the which shal haue the fru-
ition of eternall ioy, life everlasting,
and glorie, such as the eye hath not
seen, the eare hath not heard, nor the
heart of man can conceive.

For then Christ Jesus shall giue
up his Kingdome, to God the father,
that God may bee all in all concer-
ning the gouernance of it, by the mi-
nistratiōn of his word & other meanes
whereby now hee gouerneth it, that it
may bee his fathers kingdome, wee
being become like unto him, that is
as to the man-hood of Christ the God-
head is united, and is all in all with-
out any other meanes, enen so God
shal be in vs assuming them, not onely
in the person of Christ the humaine na-
ture, but also all the humaine nature
of his Church which bee members of
Christ,

Christ, the wicked and reprobate be-
ing seperat from this communio-
n and cast into eternall perdition,
with Sathan and Antichrist, there to
be in torments, and horrour for euer.

By reason of this their faith, they
are thankfull to thee (O holy Spirit)
which hast taught them this, and gi-
uen them to beleue it.

By reason of this faith they singu-
larly pray, loue, and helpe thy Church
heere militant, and labour to bee ho-
ly, &c.

By reason of this faith they confesse
themselues sinners, they desire and be-
leue pardon of their sins, they are ri-
sen, & rise dayly concerning the inward
man, and do seele the life eternall be-
gun in them, more & more, labouring,
praying, wishing, and desiring for the
same wholy and perfectly.

Whereas (O Lord God and most
gracious holy Spirit) thou knowest
that it is otherwise with me: I do but
babble with my lips in saying, (I be-
lieue

Ieue in the holy Ghost) for I am
vntthankfull vnto thee for calling me
into thy church: I do not live holily, I
confesse not, I lament not my sins, I
pray not for remission of them, I stand
in doubt therof, as I feele not my selfe
risen from a sinfull life as I shold be, or
as I feele not life begun in mee, as
it is in thy dore childe; so do I doubt
hereof, whether I haue pardon of my
sins, whether I am regenerate, whe-
ther I feele truly euerlasting life (the
whiche thing doth most displease the
yet with my tung I say (I believe in
the holy ghost.) Oh I beseech thee (good
holy spirit) for thy loue sake w mownd
thee to agree and be willing to pacifie &
open thy goodnes, not onely in thy work
of creation (for thou didst lie vpon the
waters & as the hen her chickens, did-
est as it were hatch the worke of crea-
tion, but also in the work of redēption,
& therfore didst descend and abide not
onely vpon Christ in his baptisme, but
also on the Apostles & church, in sierie
tongues

tongues visibly the fiftie daies after
Christes resurrection, as now thou doost
invisibly, generally, & particularly, sit
vpon thy church & children, being the
consolator, the conforter, the teacher, &
leader, þ guider, & gcuernour of vs all.

For this thy loues sake (I say) I be-
seech thee to be mercifull vnto me, and
forgiue me my doubting, vnbelleef, in-
gratitude, & horrible monstrous vnc-
leanenes, and sin, & utterly take them
from mee. Bring mee vnto thy church
which thou guidest, that is, guide me,
make me holy, & by faith couple me to
christ, by charity to thy people, that is
giue mee the communion of saints with
thy saints, overshadowe my sins, raise
me vp to righteoues, begin in me e-
uerlasting life, and now more and
more, to expect and looke for all these
great mercies, and at length to possesse
eternall felicitie with thee, O blessed
Trinitie, the Father, the Sonne and
the holy Ghost, threē Persons and
one Almightye, eternall, most
iust,

84 *A Meditation upon
just, wise and good God: to whome be
all glorie, power and Do-
minion now and for
ever.*



AME-





*A Meditation upon the
ten Commaunde-
ments.*

I am the Lord thy God which broughte
thee out of the land of
Egipt. &c.



Good Lord and deere
father, heere thou
wouldest I shoulde
knowe þ thou whiche
broughtest thy people
of Israel out of Egipt
with a myghtie hand, and stretched
out power, whiche gauest thy lawe vp
pon Mount Sinaj, in great thundring,
lightning,

lightning, & fire, which spakest by the
Prophets, and didst send thy deereley
beloued sonne Jesus Christ, equall
& consubstantiall with thē in power,
maiestie & glory, to take vpon him our
nature, by the operation of the holy
Ghost, in y wombe of y virgin mary,
of whose substance he was made and
borne man, but pure without sinne,
that we by birth children of wrath, by
him might be made thy children, chil-
dren of grace : communicating with
him righteousness, holines, & immor-
talitie, by the working of that Spirit,
as hee cōmunicated with vs flesh and
blood (but not infected with sinne, as
is ours) by y working of the same holy
spirit, w spirte after his bitter death,
resurrection, & ascencion into the heauēs,
he sent plentifullly & by a visible signe
vnto his Apostles, & diciples, by whōe
hee published the Gospell thorow out
the whole world, & so continually hath
don sevēre age to age, doth, & wil do vnto
the ende of the world by the mine-

arie

strie of preaching. Thou wouldest (I say) that wee shoulde knowe & beleue, that thou this almighty Lord & God, which in this sort hast reualed & opened thy selfe, art the one alone, verie true & eternall almighty God, which madest & rulest heauen & earth, and all thinges visiblie and invisiblie, together with this thy deereley beloued Sonne Jesus Christ, & with the holy spirit, consubstantiall, & coeternall with thys deere Father. Not onely this: but also thou wouldest that I shoulde knowe & beleue that by þ same thy deereley beloued sonne, thou hast brought mee from the tiranny & captiuitie of satan & this sinfull world, (wherof þ captiuitie of Egypt vnder Pharaon, was a figure) and in his bloodshed vpon the crosse, thou hast made a couenant with mee which thou wylt never forget that thou art and wylt bee my Lord and my God, that is, thou wylt forgiue mee my sinnes, and be wholle mine with all thy power, wisdome, righte-

A Meditation upon
righteousnesse, truth, glorie, and mer-
cie. Wherefore although I might con-
firme my faith by the innumerable
merces hitherto powred vpon mee
most abundantly , as thy children of
Israel might haue done, and did con-
firme their faith, by the manifolde be-
nefites powred vpon them in the de-
sert, yet specially the seale of thy cou-
enant, I meane thy holy Sacrament of
Baptisme , wherein thy holy name
was not in vaine called vpon me (Oh
deere Father, sweet sonne and Sau-
our Jesus Christ, & most gratiouse god
holie Ghost) shold most assuredly con-
firme, and euен on al sides seale vp my
faith of this thy couenant, that thou
art my Lord and my God: euен as A-
braham and thy people of Israel did
by the Sacrament of circumcision,
which as the Apostle calleth the seale
or signacle of righteousness, so doest
thou call it being but the signe of thy
couenant indeed , yet thy verie coue-
nant : because, as thy word is most
true

true and cannot lie, as thy couenant
is a couenant of peace, vnsfallible and
everlasting: euен so the Sacrament
and seale of the same is a most true
testimoniall and witnes thereof.

In consideration therfore of this that
thou the almighty God, of thine own
goodnesse hast vouch safed not onely to
make me a creature after thine owne
Image and likenes, which mightest
haue made me a beast: to give to me a
reasonable soule, endued with memo-
rie, iudgement &c, which mightest
haue made mee an idiot without wit
o: discretion, &c, to endue mee with a
body beautified with right shape,
linnes, heath, &c. which mightest
haue made me a cringle, lame, blind, &c.
graciously to enrich mee concerning
fortune, friendes, ltuing, name, &c.
which might haue made mee a glaue,
destitute of all friendes and helpe s for
this life; but also hast vouch safed, that
I being a miser, borne in sin, conceiued
in iniquitie, to whomg nothing is due
(more)

A Meditation upon
more then a Turk, Jewe, or Saracen,
(but eternal damnation, shoulde be cal-
led into the number of thy people, en-
roled in thy booke, & now in thy con-
enant,) so y now with all that cuer thou
hast art mine, for which causes sake
hitherto y hast kept me, cherished, de-
fended, spared, & fatherly chastised me, I
now graciously do it keep me a care for
me, giuing me to live by, and in due ill
thee, expecting also & waiting how thou
mighest shew mercy vpon me. In co-
nsideration (I say) of this, most iustly &
reasonable request, that as thou
art my good: so I shoulde bee thy
servant, one of thy people. As thou
hast giuen thy selfe wholy unto mee, to
be mine to all thy power, wisdom, &c.
(For he that giueth himselfe, giueth all
he hath) so shoulde I bee wholy thine, &
giue ouer my selfe unto thee to be gui-
ded with thy wisome, defended with
thy power, holpen, releaved, and com-
forted by thy mercie.

First therfore to begin withall, thou
com-

the Commandments. or

commaudest that I shole haue none other Gods in thy sight, that is to say, as I shold haue thee for my Lord and God, to looke for all good things most assuredly at thy hāds, & therfore I shold put al my trust in thee, be thākfull vnto thee, loue thee, feare thee, obey thee, and call vpon thy holy name in all my needes, so shold I giue this faith, loue, feare, obedience, thank fulnes & invocation or prayer, to none other no not in my heart, but onely to thee, or for thee, where þ commaudest. All this to doe (oh Lord God) & that with most ioyfull hart, I haue great cause. Now what a thing is it that thou I Ahouah, wouldest vouchsafe to make mee as þ hast done; to giue thy sonne for mee, & to become my God: Oh what am I that thou wouldest I shold put my trust in thee? This thou doest that I might never bee confounded, but might bes most happy. What am I that thou wouldest I shold feare thee? where the onely cause why thou requis-

A Meditation upon
requirest this of mee, is not onely because thou hast power to cast both body and soule into hell fire, and because they that feare thee not, shall perish: but also that thou myghtest giue mee thy wisdome, that it might goe well with mee in the euill day, that thou myghtest reveale thy sonne to me, and thy ieremie might bee vpon mee, from generation to generation.

Oh what am I, that thou wouldest haue me to obey thee? not onely that I never perish with the disobedient: but that thou myghtest giue mee thy holy spirit, and rewardes innumerablie.

Oh what am I that thou wouldest I shold loue thee the which thing thou doost to this ende, that I might fully, and wholy enjoy and possesse thee according to the nature of loue, and therefore doost thou require my whole heart, that I might dwell in thee and thou in me.

What am I that thou wouldest I shold

should call vpon thee? verily because thou wilt giue me whatsoeuer I shall aske of thee, in the name of thy deere childe Jesus Christ: and euен so woldest thou haue me thankfull, that thou mightest power out vpon mee, yet more plentifully all good things . So that great cause haue I to put my trust in thee, to loue, feare, and obey thee, to call vpon thee, to be thankfull vnto thee, not onely in respect of the hurt which els will ensue: but also in respect of the commoditie that heereby comineth vnto me, but most of al, yea, all onely for thine owne sake, for thy goodness, wisdome, beautie, strength, power truth and great mercies.

But alas (deere father) what shall I say? As in times past horribly I haue broken this thy law, in trusting, in thy creatures, calling vpon them, louing, fearing, and obeying many things besides thee, and rather then thee, euен so at this present I am a most miserable wretch, blinded I am

thorow vnbelleefe and mine owne
wickednesse, so that I see not firmely
this thy power, wisdome, goodnesse,
etc. But wauer and doubt of it.

I loue little or nothing, I feare lesse,
I obey least of all , thankfulness and
prayer are vtterly quenched in mee,
by reason whereof I am worthy of e-
ternall damnation. If after thy iustice
thou shalt deale with me simply, I am
(Oh Lord) damned & lost for euer, for
I am very wicked. But yet inasmuch
as thou hast giuen thy Sonne Jesus
Christ to be slaine a propitiatory sacri-
fice for þ sins of the whole world, so þ
he which beleueþ in him shal not pe-
rish but be sauued (soz so thou hast pre-
mised) thy truth now requireth to sauе
me. How bee it heere thou maist say
vnto mee, that I doe not beleue, and
therefore notwithstanding thy truth
and promise, in that I beleue it not,
thou maist most iustly after thy Just-
ice, damme me Oh Lord God; to this
I cannot otherwise answere my un-
belife

beleefe is so great , but because thy
mercie is aboue all thy workes, & thy
goodnesse and loue is that which all
creatures most highly commend and
magnifie, as the thing wherof thou art
called God: because thou art right good
and loue it selfe , because of this thy
mercie : gracious God (if thou wilst
ooke thereon and couple thy truth
therewith, then (good Lord) I shall bee
saued , and praise thy name for euer
more.

Thou shalt not make to thy selfe any
grauen Image. &c.

As the first commandement teacheth me, as well, that thou art my God, as what God thou art, therefore of equity I shold haue none other Gods but thee, that is, I shold al onely hang on thee, trust in thee, loue thee, serue thee, call vpon thee, obey thee, bee thākfull to thee , so because thou didst reueale thy self visibly y thou mightest

C 2 visibly

A Meditation upon
distribly be worshiped, this command-
ment is concerning thy worship,
that in no point I shoulde followe (in
worshiping thee) the devise or intent
of any man, Saint, Angell or spirit:
but shoulde take all such as Idolatrie,
and image-service be it neuer so glori-
ous.

And why? forsooth because thou
wouldest I shoulde worship thee as
thou hast appointed by thy word. For
if service be acceptable: it must needes
bee according to the will of him, to
whome it is done, & not of him which
doth it. But inasmuch as of man none
knoweth the will and pleasure, but his
spirit, except hee reueale (by word or
signe) the same: much more of thee (O
Lord) none doth knowe thy will, but
thy spirit and they to whome thou doo-
est reueale the same.

And therfore abominable euē in thy
sight are all those thinges, which with
men are in most force and estimation,
because they are not after thy word.

So that the meaning of this precept is, that as in the first I should haue none other Gods but thee, so I should haue no worship of thee, but such as thou appointest. Herby therfore I see great cause of thankfulness for this commaundement, in that thou wouldest haue mine outward seruice, and that after thine appointment, least I should busie my braine how best to serue thee.

Good Lord thou needest not my seruice, perfect thou wast before I was, therefore it is for mine owne commoditie that thou commaundest mee, yea euен for mine owne wealth.

Thou mightest haue letten me haue stand all day idle, but such is thy loue, that thou wouldest I should goe into thy vinyard, that with thy seruants I might receiue the hie of bles-sednes.

And how great a benefit is it, to de-liver mee of so great a burden where-

With I should haue been cumbered,
if I should haue serued thee in any
point after my wit and reason?
But alas , I not considering what
a promotion thy Seruice is , nor
what an easie Seruice it is and sim-
ple (for one may well knowe what
to doe , and when hee pleaseth thee ,
namely when he serueth thee as thou
hast appointed) as I am and alwaies
haue been vnthankfull , so I am & al-
waies haue bin a greuous transgres-
sor of this thy lawe. For as in times
past when I did not know this com-
maundement . I was an image-wor-
shiper of stockes & stones . &c. Pea bread
and wine , so now I am a worshiper of
mine affections , offering to them the
seruice due unto thee , though not ther-
by to worship thee , as I thought when
I kneeled to stockes & stones , bread and
wine , &c. yet with no lesse trasgression
of thy law , for the which I haue deser-
ued , & doe deserue euerlasting damna-
tion . Of thy goodness and great mercy

(Deere

(deere father) I beseech thee forgiue me
for Christes sake, whome thou diddest
giue to bee the fulfilling of the Law to
all the that should beleue. Oh fater
I beleue, helpe mine unbeliere. As
y hast of thy goodnesse hetherto spared
me, trasgrelling this thy holy precept,
so of thy goodnesse forgiue mee my I-
volatrie done in times past, as that
w of late I haue cōmited & do cōmit.

And as thou by this commaunde-
ment hast deliuered mee from the one,
that is, bowing my selfe to stockes &
stones, so deere fater deliuier me from
all other bowing my selfe after mine
owne will, to mine owne affections,
that I may haue none other God in
heart but thee, nor doe seruice to any o-
ther but onely to thee, and for thee, af-
ter thy wōd as thou commaundest.

Oh open mine eyes to see thy will
in this thy gracious precept.

Give mee a will to loue it hartilie,
and an heart to obey it faithfully, for
thy deere Sonnes sake Jesus Christ
our

100 *A Meditation upon
our Lord Amen.*

Thou shalt not take the name of the
Lord thy God in vaine.

By this commaundement I per-
ceiue (O Lord that as in the first
thou wouldest in the exterioz seruice
of thee , I shoule utterly abandon
mine owne will and reason , and all
the reasons, or good entents, of man, &
wholy giue my selfe to serue thee after
thy will and word: so heere doost thou
begin to tell mee how thou wilt haue
my tang exercisid in thy seruice, and
therefore thou biddest mee not to take
thy name in vaine, as by temerarioruse
or vaines swearing, by cursing, pray-
ing without sence, as those doe, that
pray in a tongue they know not, pray-
ing without faith, or attent considera-
tion of the thing desired, without har-
ty desire and certaine erpection of
obtaining that which is to thy glorie
and my saluation: also by iesting , or
foolish abusing , or negligent reading

or hearing of thy holy word, by the which thou , as by thy name , art knowne: and in like manner by denying thy truth and word, or concealing it when occasion is offered to promote thy glory and confirm thy truth.

By reason whereof I may well see, that thou wouldest haue me to vse my tongue in humbly confessing thee and thy word and truth after my vocation, in praying heartily , and calling vpon thy name , in Reading , and hearing thy word, and speaking thereof with all reverence, dilligence , and attention in thankes giuing and praying thee for thy great mercie , instructing my brother & admonishing him when he erreth, after my calling and vocation, with all humblenes, gentlenesse, and loue.

Thus wouldest thou haue me to exercise my tongue, & not to thinke that the exercising of it in this sort , is a vaine & unprofitable thing, but a thing that pleaseth thee , and profiteth my selfe

selfe & other. And forasmuch as thou knowest þ our tongue is a slipper me-
ber, and we very negligent over it, and
of the great commodity þ might ther-
by come to vs and other accordingly:
thou hast added a fearefull, and most
true conmination, that though men
will finde no fault or punish vs there-
fore, yet wilt not thou holde him
giltles, that taketh thy name in vaine.
As by many examples we are taught,
as in thy holy word, so by dayly expe-
rience, if we would consider the same.

And therefore I haue great cause
to give p^raise and thankes to thy most
holy name, for many great benefits
which by this Commaundement I
receiue and ought with thank-
fulness to consider. First that it woulde
please thee not onely to giue mee a
tongue, where thou mightest haue
made mee speechles: but also that thou
wouldest haue it sanctified to thy seruice.
Againe, that thou wouldest not onely
reveale thy name vnto vs : but also
wouldest

wouldest giue me leauē to cal vpon it,
praise & publish it, yea thou hast com-
maunded me so to doe, and not onely
commaunded, but hast promised that
thou wylt heare my prauer, & that my
praising of thee & confessing thy word
& truthe shall not be in baine. Thirdly
that thou wouldest all men shoule vse
their tung so, that thereby I might be
the better instructed, admonished, and
occassioned to vse my selfe well, and in
the obedience of this thy holy precept.
But what goe I about to recken by
tale þ causes of thaks for this command-
ment, seeing that they be innume-
rable? if a man shoule but looke euer
vpon thy verie word, by the which as
by thy name thou art mosse truly
knowne: the which word thou com-
mendest unto vs in this commaunde-
ment. sc. as thou doest preaching, pri-
uat admonishing, thanks-giving, and
prauer, the the which nothing is more
profitable to vs in this vale of misery.

But gracious good Lorde, I ac-
knowle-

A Meditation upon
knowledge my selfe not onely to bee a
most unthankfull wretch for this thy
holie precept, and the great mercies
which heere thow I perceiue thou
hast most graciously powred vpon me,
and doost yet still offer unto me, but
also that I am a miserable transgres-
sour of this thy most holye, good, and
blessed commaundement, as alwaies
I haue been in times past.

Horriblie haue I abused thy name
in swearing, cursing, & iesting wicked-
ly. I haue called vpon other names
then thine, as the names of Peter,
Paule, Marie, &c. yea of some, whose
saluation is to be doubted of, I haue
foolishly prayed in such a tongue as I
knewe not what I prayed, and said,
with many other transgressions of
this precept, wherin yet I am conuer-
sant, as in seldome praying, and when
I pray I am not attent, nor verie de-
frouns of the thing I aske with my
tongue.

After prayer, I doe not earnestly
look

ooke for the good thinges asked and
prayed for, and therefore when I ob-
tain my request, I am most unthank-
full : thy word I reade little and most
negligently , forgetting soorth with
what I reade : I admonish not others
when I heare them abuse thy holy
word : I am afraide (for feare of losse
of friendes, name, or life) to confess
thy truth, Gospell and name, which
was called vpon me in Baptisme and
not in vaine, if I did not thus make it
in vaine. But alas I can in no wise
comprehend the multitude of my
transgressions, concerning this thy
lawe. But this is asinne aboue other
sinnes that vnder thy name, word, and
Gospell, I play the Hypocrite, having
more care for mine owne name, then
for thine.

For if my name were euill spoken
of, it would grieue mee, & I would de-
fend it, but alas I heare thine dayly e-
uill spoken of, and see it prophaned by
false Doctrine, and euill living, but it
græneth

greeueth me not. After my vocation I
seeke not, nor doe not goe about to re-
dresse these thinges in my selfe and in
others. And wher?: because (good Lord)
I loue my selfe better then thee, & not
thee with my whole heart. Thy first
comandement hath no place with me
as it shoulde haue, it possessest not my
heart, minde, & will as thou requirest,
moste to mine owne commoditie.

By reason wherof I am worthy of
eternall damnation. Oh what shall I
doe (gracious God) which not onely
haue been so greuous & filthy a swea-
ter, curser &c, so great a caller vpon
dead creatures, & so hainous a trans-
gressour of this lawe, but also at this
present doe so horriblie & hypocritically
offend thee in taking thy name in vain
and that so many waies, in praying
and not praying: in reading and not
reading, in speaking & not speaking, &
not confessing simply & from my heart
thy Doctrine, truth and name, but re-
garding mine owne name farre aboue

it. Shall I flee from thee? then undoubtedly I am more gilty, and more shall disobey this thy holie precept, adding sinne to sinne, whereas thou wouldest I shuld cal upon thy holy name (deere Lord) which hast giue thy deere sonne (Jesus Christ) to be a Mediatour for vs, y thorow hym, we might finde, not onely grace for the pardon of our sinnes past: but also for the obtaining of thy holye spirit, as well the better to understand, as also the better and more frankly to obey this thy holye precept for euer. For his sake (therefore deere God) pardon my sinnes past and present, whereof thys law doeth accuse me, & graunt (most gracious Father) that I may bee endued with thy holye spirit to know and loue thy holye name, word and truth in Jesus Christ, y I may be zealous, wise, and constant, & that my tongue may be sanctified henceforth & guided with thy holye spirit and grace, to publish, confess and teach, after my vocation
to

to others as occasion is offered, thy
truth and Gospell, to call vpon thy
name in all my neede, to giue thankes
vnto thee, praise thee, magnifie thee,
and to sanctify thy holy name as a bes-
sell of thy mercie for euer and euer.

Remember that thou keepe holy the
Saboth day. &c.

After thou hast tolde mee how in
the eternall seruice of thee (gra-
tious Lord) thou wilt haue my tongue
vsed: so doost thou now teach mee,
thou wilt haue mine eares and all my
whole bodie occupied, namely in san-
ctification and holines, that is in those
things which thou peculiarly hast ap-
pointed to bee meanes immediatly to
helpe to that ende, as in hearing thy
word preached, and vsing the ceremo-
nies of thee appointed euен as thou
hast commaunded. For the which
thinges to be exercised of thy people,
thou at the first diddest appoint a cer-
taine

faine day, namely the seauenth day, which therefore thou calldst the Sabaoth, that therby they with their children and family, resting from all exterior labour, which hindreth the meditation of the minde, might not only bee more able to goe on through with their travell & labour (for without some rest nothing can endure, in respect whereof thou wouldest the verie beast which in labour were exercized, should haue the preuilege of this Saboath) but also and much rather, that thy people might with their family and children, bee instructed and taught: first by the ministrie of thy word in preaching and catechising: secondly by the vsing of thy sacraments appointed after thy commaundement and institution, they might be assured of thy promises: thirdly by praying, they might be augmented in all Godlinesse: and last of all by their meeting together, and exercising all these thy wo:kes of Sanctification, they might increase

A Meditation vpon
increase in loue and charitie one tow-
ards an other as members of one bo-
dy and fellowes of one inheritance,
and thus by meeting together, pray-
ing, and vsing thy Sacramentes,
they might be instructed in thy
Lawe and of that Sabaoth, where
into thou thy selfe diddest enter, af-
ter thou hadst made the worlde, cea-
sing from thy workes, not of conserua-
tion but of creation, into the which as
after this life & the works of this time
they shoulde enter: so now they begin
spiritually to enter in resting from
their owne workes, which the olde
man moueth them vnto: not that (good
Lord) thou wouldest these workes ap-
pointed for the sabaoth day shuld not
be exercised at any other time but one-
ly on the Seuenth day: but because
thou diddest as well ordaine them for
a policie to endure till the comming
of Christ, as also according to the re-
uelation of thée in that time diddest o-
pen thy self, beginning then in figures
and

and shadowes , whose verities in thy
time were to bee opened , therefore it
pleased thee to appoint then the sea-
uenth day , which seauenth day , al-
though by reason of the pollicie being
by thee destroyed , & by reason Christ
the veritie and bodie of all shadowes ,
it be abrogate from vs , yet standeth
this commaundement in force as well
for the works of Sanctification , that
is for preaching thy word , comming
to heare it , for praying , vsing thy
Sacraments , and comming together
to that ende : as also for those dayes
which by common order , and on good
ground are ordained & received , how
be it with this libertie : that necessitie
of our faith & sanctification and cha-
ritie may dispense therewith . occasion
of wilful and witting offence being a-
uoided , &c .

So that heereby I perceiue thy will
and pleasure to be , that I should at all
times , as much as charitie and ne-
cessitie will permit , giue ouer
my

A Meditation upon
my selfe, and cause all other whome I
haue charge of, so to doe (especially on
the Sundaies and other holy daies
being received and to that ende ap-
pointed) to the resorting to the temple
& places appointed to prayer, to heare
with meekenes thy holy word and vse
thy Sacraments and ceremonies as
thou hast commaunded, and o ferercise
all things which might be to the con-
firmation and propagation of thy holy
Religion, or make to the encrease of
loue & charitle, as giuing to the poore,
reconciling such as be in variance, vi-
siting the sicke, and euen (as it were)
beginning that Habaoth whereof C-
say speaketh.

By reason whereof I haue great
cause to thanke thee (most gracious
father) that thou wouldest appoint mee
to bee in this time, wherein thou hast
more plentifully reuealed thy selfe
then thou diddest , not onely before
Christ his comming , but also since
Christs ascencion. Never since Eng-
land

land was England diddest thou so manifestly reueale thy truth, as thou hast done in these daies. Great cause I haue to thank thee that thou wouldest institute the ministry of thy word and sacramentes, as meanes whereby thy holy spirit is effectuall to worke in our heart Sanctification.

Great cause haue I to thanke thee that thou wouldest keepe the booke of the Prophets and Apostles vntil this time. Great cause haue I to praise thee that thou wouldest giue mee such knowledge in them as thou hast done of thy great mercie. Great cause haue I to thanke thee for thy good and trus ministers and preachers of thy word which thou hast sent amongst vs, and giuen me grace to heare them.

Great cause haue I to thanke thee that in this Region thou hast giuen so long quietnes , and harbozrough to thy church.

Great cause haue I to thanke thee, for that thou wouldest make me such a man

*A Meditation vpon
a man in whome thy holy spirit might
worke. Great cause I hane to thanke
thee, which wouldest call mee into
thine eternal Sabaoth and rest, full of
all ioy, such as the eye hath not seene,
the eare hath not heard.*

*Great cause haue I to thanke thee,
that so many daies are appointed for
this ende, that we shold meeete toge-
ther to heare thy word and receive thy
Sacraments. Great cause haue I to
thankes thee for the institution of thy
Sacraments, which thou hast ordain-
ed, as thy visible and palpable words,
to the obsignation and confirmation
of the faith of all such as vse the same
after thy commaundements. But in-
finite are the causes for the which I
ought to giue thee thankes for this
commaundement.*

*But alas I am not onely unthank-
full, but also a moste miserable trans-
gressour of it: I wil not now speake of
my transgressions past concerning
this commaundement presently, they
are*

are so many that I cannot.

For thou knowest how I doe not
only at conuenient times on the work
daies keepe my selfe away from com-
mon p;aiers in the congregacion and
assemblie of thy people, & from hearing
of thy worde, but also on the Sabaoth
dayes to ride or goe about this or that
worldly busines: I am verie prest , to
sit downe at this Tauerne , and to
go to that mans table: I am readie at
the first bidding : but alas to resorte to
the table of thy Sonne & receive with
thankfulness the Sacrament of his
body and bloud for confirmation of my
faith, (that is ,) to learne spirituallye
to taste Christ his body broken & his
blood shed , for the remission of my
sinnes: to doe this , oh how unwilling
am I : To goe to Mass and Sa-
cringes with such like Idolatrie, I
hate been a great time more ready
then now I am to heare thy worde, &
use thy sacraments as I shold doe thy
ministers: I pray not for thy church, I
am

A Meditation upon
am not careful (good Lord) that wicked doctrine shoulde at any time prevaile: Idolatricie, superstition, and abomination abound: the sacraments and sacrifice of thy deere sonne Jesus Christ shoulde bee blasphemously corrupted: when for preaching, there shoulde be nothing but Massing, for catechising, censing: for reading of the Scriptures, bel-tringing: for singing of Psalmes & Godly songes to our edification, all shoulde bee done in latyn, with such notes, tunes, ditties and descants, that utterly the minde is pulled from the consideration of the thing (if men did understand it) unto the melodie, as it hath bene in times past. Al which my wickednes brought in, my prophaing of this commandement, & my not praying. Thy ministers were in prison, dispersed in other countries, spoyled, burnt, murdered, many fell (for feare of goods, life, name, &c.) from the truth, they received most manifest Idolatrie: false Preachers abundance

hounded amongst thy people dearely
bought euен with thy blood , they
were not fed with the bread of thy
word, but with swilling.

Antichrist wholy preuailed, and yet
for all this, alas I am too carelesse, no-
thing lamenting my sinnes which
haue been the cause of all this. O deere
Father forgiue mee for Christes sake
and bee mercifull vnto mee, and as of
thy mercie thou hast ginen me time to
repent : so giue me repentence.

Graunt me thy holy spirit to open to
me this thy lawe, so that I may know
thy will in it, loue it, and alwaies obey
it: thy good spirit sanctifye me, & worke
in me a true taste of eternall life, and
pleasure in the meditation of it, giue
me (gratiouse good Father) one little
mouthfull of that bread that thou fed-
dest Hely withall, giue mee that with
htm I may come into mount Horcb.
Helpe thy church, cherish it & giue har-
borough here and else where , for
Christes sake purge thy ministeris

A Meditation vpon
from corruption and false ministers,
send out preachers to feed thy people:
destroy antichrist and al his kingdom:
giue to such as be fallen frō thy truth,
repentance, keepe others from falling
and by their falling doe thou the more
confirme vs: confirme the ministers
and poore people in prison and exile,
strengthen them in thy truth, deliuer
them if it be thy good will, giue them
that with conscience they may so an-
swere their aduersaries, that thy ser-
uants may rejoyce & the aduersaries
bee confounded: avenge thou thine
owne cause (Oh thou God of hosts) &
helpe all thy people, and me especially
because I haue most neede.

Honour thy Father and Mother that
thou maist live long. &c.

After that thou hast told me (good
Lord) thy will concerning the
service which thou requirest inward-
ly and outwardly to bee giuen unto
thee; now doest thou begin to tell me
what

what thy will is, that I should doe &
leue vndone for thy sake vnto man.
And first thou settest before mine eies,
them whome thou for orders sake and
the more commoditie of man in this
life, hast set in degree and authority a-
bove me, comprehending them vnder
the name of Father and Mother, that
I might knowe þ as of thee they are
contraunded to beare towards me a fa-
therly loue & a motherly care in þ very
names of father & mother wherewith
thou honorest them: so am I comman-
ded of thee to doe that which is most e-
qual and iust (as the verie brute beastis
do teach vs (that with childeley affec-
tion and duetie I should behauie my
selfe towards them, þ is, I should ho-
nour them, w comprehēdeth in it loue,
thankfulnes, reverence, obediencē,
and that not so much, because they be
my parents, & in their offices are care-
ful for me (for it may be they wil neg-
lea þ doing of their dueties towards
mee) but because thou commandest

A Meditation upon
mee so to doe, howsoever they doe. So
that by this commaundement I per-
ceiue that thou wouldest I shoulde cō-
sider them whome thou hast placed in
authoritie and superiour degree, as pa-
rents, Magistrates, Maisters or such
like, and accordingly behauie my selfe
toward them. Honour them, that is to
say, loue them, be thankful vnto them,
reuerence them and obey them for thy
sake so long as they passe not their
boundes, y is, so long as they require
not otherwise then thou hast given
them commission or permission to doe.

And forasmuch as thou seest their
care and office is great, & our corrupti-
on to obey is verie much, as wel to en-
courage them in their vocation to bee
diligent, as to enflame mee to humble
obedience vnto them, there thow to
make them more willing to sustaine
cares for mee: thou addest a promise,
that is long life, which so far as it is a
blessing from thee thou wilt endue vs
with all.

Wherby

Whereby we may gather that a ci-
vill life doth much please thee, and re-
ceiueth heere rewardes, especially if
we leade it so; conscience to thy lawe.
And on the contrarie part, a disobedient
life to them that bee in authoritie,
will bring the sooner thy wrath and
vengeance in this life. All which wors-
keth much to the commendation of the
state of politik and ciuil Magistrates.

By reason heeroof (deere Father) I
see my selfe much bound to praise thee
& heartily to obey this thy commaun-
dement. For in it and by it thou de-
clarest thy great loue towards vs,
which euен in this present life, our
Pilgrimage and passage to our home,
wouldest haue vs to enjoy the benefit
of peace, and most seemely quietnes
and order, and by this order so couple
vs that none should contemne or de-
spise another, but euен high and lowe
to bee and account themselves as Pa-
rents and Children. Particularly for
my part I cannot but say that I have

most cause to thanke thee for my Parents, Scholemasters and others, vnder whose tuition thou hast put mee, no pen is able to write the particular benefits, which I haue heereby received in my infancie, childe-hood, youth, middle age, and alwaies hitherto. O howe good a Lord hast thou declared thy selfe to mee, within them, and by them hast nourished, fed, instructed, corrected, defended & most graciously kept me. I could reckon innumerable behinde me, and but few before mee, so much made of and cared for as I haue bin hetherto. No small token of thy loue to mee warden is it, that thou wouldest engrau in their hearts and commaund them vnder paine of damnation to bee carefull ouer mee, to doe me good and prouide for mee, as they haue done or rather thou by them pub- likely. Also for the common wealth and such as thou hast placed in autho- rite over me in both thy Regiments, if I considered them that haue bin, and them

them that bee: I could not but prasse
thee(good Lord.) For no lesse praise-
worthie art thou for the chastising vs
and admonishing vs(in time past by
them that were in authoritie) of our
ingratitude and vnhankfulnes, then
by such as haue bin & be for all kindes
of good things. But infinit are þ cau-
ses of thankfulness which this com-
maundement cōsidered, should stirre vp
in me. But alas(most merciful father)
as I acknowledge my selfe most vn-
thankful vnto thee, for all thy benefits
powred vpon mee in this life by my
parents,nurses,tutores,maistres, Ma-
gistrates,Bishops,Pastors and good
friēds,euē from my cradle vnto this
houre: so vnto thē haue I alwaies bin
& am,in not louing them: as my colde-
nes in praying for them,& to my pow-
er in helping them declareth,& also my
not reverencing thē, my contemning
them, and temerariousnesse in my ini-
trusting or to narrowly & to straight-
ly looking at them and their dueties,

S. W.

Theweth and not obeying them, as by
my contumacie appeareth, not onely
when anie thing to mee vnplesant
or vnyprofitable : but also profitable
and conuenient is required. And yet
I speake not of the euill and mutte-
ring reports, of the offences in trans-
gressing the pollitike lawes, for appa-
rell & meates & other no small offences
which I haue committed & giuen. Oh
this is a sin (deere father,) y^e I alwaies
haue been a priuat more then a com-
mon-weale man, alwaies I seeke for
mine owne commoditie, contemning
that which maketh to the cōmodity of
others. As so^r my disobedience & wick-
ed behauour towards mine owne pa-
rents and all other whome thou hast
set ouer mee (deere Father) no tung
can expresse it, & therfore I am wo-
thy of damnation. But (gracious god
Lord and deere Father) I beseech thee
for thy Christes sake, to haue mercie
upon mee, and pardon mee, as of thy
goodnes it pleased thee to pardon the

Patri-

Patriarks. Thou hast giue this commandement as thy holy law to open to vs, how corrupt we are, & how much we swarue from the Patterne, where after wee were first made and once agreed thereto before Adams fall, that we might loath our selues and enen thereby bee driven to seeke and set by thy sweete mercies in Jesus Christ, whome therefore thou diddest send to fulfill the lawe in his flesh, that we might borow of him the same, by true faith, which of thy goodnesse, worke in vs by thy holy spirit: and open this lawe vnto vs that wee may more and more increase in the knowledge, loue, & obedience of it to thy glorie, and our saluation. Amen. D^rere father, be mercifull to our Magistrates, especially the Kings highnes, whose heart with the residue of his Councillers, turne into thy Testimonies, giue them thy wisdome and zeale to the truth according to knowledge, that they may vse the power they haue received of thee

to

to the cherishing of thy Church, that
with vs heere thy word may have free
passage and thy true worship may be
maintained: and not onely heere, but
also euerie where among those whom
thou wouldest we shold pray for. Be
mercifull to my poore Parents (graci-
ous Lord) with my Bretheren, Sis-
ters, wife, Children, family, seruants,
kinsfolks, neighbours, as thou know-
est they haue all neede. Gine vnto the
hearts of all Parents, Maisters and
such as bee in authoritie heere or else-
where, that they may according to
that thou hast put them in trust with-
all, be faithfull, dilligent, carefull, and
happie. Graunt vnto children, Ser-
uants and Subiects, that euerie
one may render loue, obedience,
thankfulnesse, and reverence to all
such as thou hast put in authoritie o-
uer them.

Blesse the church and send it peace
and harborough heere or else where.
Blesse the common weale and send vs
peace.

peace. Blesse the Dioces & Shires and
send them good Bishops and Justices.
Blesse euery houshalde and family,
that thy peace may be in the same con-
tinually. Finally, write this lawe and
all thy lawes in our hearts wee be-
seech thee, that wee may keepe them.
Amen.

Thou shalt do no murder. &c.

As in the commaundement going
next before, thou settest before
me the personages of all such as thou
for the commoditie, order, and peace
of man in this life hast placed in autho-
ritie, accordinglie of vs for thy sake
to bee esteemed, so doost thou in this
commaundement set before vs to look
on the personages, of all men general-
ly, high and lowe ouer whome thou
giuest vs a charge that wee shall not
kill or murther them. In which word
thou comprehendest all kinds of ha-
ted or malice, in word thought or
deeds,

deede, as thy deerely beloued Sonne expounding this commaundement doth teach. Yea because thou wouldest all men shoulde be deere vnto vs, beeing all of one substance, of one multitude, comming of the same parents Adam and Eue, made of one God, redæmed of one Christ in whom we shoulde be coupled, as members of one bodie, & lye to the ayde, succour, and comfort one of an other, because of this (I say) easilly wee may see that not onely thou forbiddest heere to beware of all kindes of displeasures: but also þ commaundest vs to beare & exercise al kinde of loue & fauour, in heart, word & deed, & that for thy commaundements sake, soz else towardes our enemies our hearts would arise, and be great, in that they contemning their dueties towardes vs, seeme to deserue the like at our handes.

By reason heareof I haue great cause to thanke thee deere father: for hereby I see how that thou doſt much
lēus

loue my soule , which art so carefull
ouer my bodie , so that hee which
hurteth it , displeaseth thee : and hee
that doth it good pleasest thee , if so bee
hee doe it so thy sake . By this com-
maundement now I see that it is thou
that hast kept mee from dooing many
euils , which else I shold haue outra-
giously don,e and hast stirred me vp to
doe good to my Bretheren if at any
time I haue done any , euuen as thou
hast also kept and doest keepe present-
ly others from dooing mee hurt , and
hast and doost stirre vp those that doe
me good , to doe so vnto me . Oh hows
great is the multitude of thy benefits
good Lord wherewith thou hast ouer-
whelmed mee , and the which through
this commaundement I perceiue my
selie to haue receaved , presently do re-
ceiue and so long as I live am like to
receiue : for thou commaundest al men
euerie where to doe me good , loue me ,
de lend me , and cherishe me , such is thy
loue to me in this present life and that
so

for my bodie: oh how great is thy loue
then to me in everlasting life, and that
for my soule: If in a strange countrey
so great is thy protection: howe great
is it at home? But alas (deere Lord)
how vnthankfull haue I bin and am
still for these thy fatherly benefits: oh
mine ingratitude, (yea Lord) horri-
ble haus I transgressed and still doe
transgresse this thy gracious precept
in pride, envie, disdaine, malice, hardi-
nes of heart, vnmercifulnes, and com-
temning thy Children, saints and ser-
vants, self loue altogether raigneth in
me and desire of praise rule and fame:
I am so farre from loue and mercie in
heart (good Lord) that no man can
heare it in my tongue, nor see it in my
workes, but rather cleane contrary,
and that generally and vnto them, to
whome I am most bound particuler-
ly. By reason whereof I haue deser-
ued everlasting damnation and to be
cast away from thy presence for ever.

Oh most gracious Father forgive

me for Christes sake I beseech thee.
For to this end diddest thou give this
commaundment, that I seeing my
corruption & deprauate nature by sin,
might come to thy mercie deserued by
Christ & through faith in him, might
 finde not onely pardon of that which
is past, but also thy grace and holy spi-
rit to begin in mee the obedience to
this and all other thy holy precepts
for evermore, so be it.

For this thy Christes sake (deere
father) I beseech thee therfore to take
from me and al other for whome thou
wouldest that we should pray, all en-
uite, pride, arrogancie, disdain, hatred &
all suspicioynes, and graunt unto vs
bowels of mercy, humilitie, patience,
meckenes, long suffering, gentlenes,
peace, charitie, and all kinde of brou-
therly loue, comfort the feble, releue
the poore, helpe the faterles, heals the
sick, blesse the afflided, shew thy great
mercy vpon all poore prisoners, and
deliuer them in thy good time, re-
member

member thy pitty towards all stran-
gers, Captives, Widowes and such
as be oppressed.

Thou shalt not commit adultery.

HEERE (good Lord) thou goest a-
bout to commaund unto mee, as
loue in the other, so purenes and cha-
ritie in this: and therefore : thou saist
I should not commit adulterie, in the
which word (thy Sonne our Saviour
Jesus Christ) doth comprehend al vn-
cleanenes, yea the verie concupisence
and abusing of the heart in lusting af-
ter any mans wife or otherwise vn-
chastly. By the which it is that thou
wouldest haue vs to loue in our selues
and others, puritie & cleanes, that wee
might be holy as thou our God art ho-
ly & our bodies being temples of thy
holy spirit might be kept pure & accor-
dingly, easily we may see that as thou
forbiddest all vnicleane deedes, words,
lookes, and thoughts : so doost thou
com-

commaund vs to loue and exercise all
puritie, chastitie, cleanenes, sobreytē,
temperancie &c.

By reason whereof I haue great
cause to be thankfull vnto thee, which
not onely for the helpe and commodi-
tie of man : but also for remedie of
mans infirmitie, hast made vnto man-
kinde and ordained the state of matri-
monie which in thy sight is so holy &
pure that thou accouptest the bed and
act of generation betweene man and
wife, in this state of matrimonie to be
an vndefiled thing, and such care thou
hast ouer the personages married and
their condition, that vnto damnation
they sinne, whiche not onely goe about
to defile that bed , but within their
hearts doe wish or desire it, yea whiche
doe not endeuer themselves wth
thought, word and deede, to helpe that
puritie and cleaneesse betweene marri-
ed folkes be kept. But the great cau-
ses thou giuest vs to thanke thee for
this state and ordinance and for the
deser-

134 A Meditation upon
defending vs by this commaundement, are innumerable.

Full well I see that it is thou which by this commaundement not onely restrainest mee, but also keepest my wife from impuritie, which else wee might both commit.

Great is thy loue (O good Lord) and more then I am able to consider, which declarest thy selfe to be thus carefull ouer me concerning the benefits which come vnto mee both for the minde, bodie, and goods, by sobrietie and temperancie, which heere thou requirest. Duely this I cannot but see, that I haue great cause to thanke thee which art so carefull ouer me, as by this commaundement I well see.

But alas (good Lord) what shall I say, which am and haue been so farrre from thankfulnessse, that I am to bee accounted amongst the moste unthankfull, yea thou knowest it good Lord. Filthily haue I broken this law, and caused other so to doe, of whose

whose repentance I am vncertain, as also my tongue alas hath often bin so shamefully exercised, mine eyes and my thoughts to wickedly abused. All this geere I haue encreased by mine intemperancie in eating, drinking, cherishing my bodie, &c. I haue also hurt my bodily health, minished that which I and others should live on, and horribly hindered all good pray-
ers, and meditations, wherein though I haue time and place, yet alas I no-
thing exercise my selfe as I should
doe.

By reason whereof, I haue deserued everlasting damnation. Oh good Lord and gratiouse father, doe thou for thy names sake & in Christes blood, pardon me and forgiue me I beseech thee, and as thou hast moste mercifullly hi-
therto spared me: so of thy mercie put away my trespasses, & the transgressions of those whome I haue caused to sinne: let that loue whiche moued thee to pardon Iudas with Thamar, dauid,
Bersaba,

Betsaba, and the great sinner of whom
we reade in Saint Luke, moue thee
to pardon and forgive me also. Thou
gauest this commaundement to this
ende, that I might knowe my sinne
and sinfull nature, and so theereby be
driven to thy Christ crucified so; whose
sake I aske mercie, and also that thy
good spirit may be giuen vnto mee to
purifie mee, and worke so in mee, and
with mee, that I may truely knowe,
heartilie loue, and faithfully obey this
thy holy precept inwardly & outward-
ly now and for ever. Amen.

Gracious god Lord graunt to me &
my wife y we may dwel together ac-
cording to knowledge, & may keepe our
bessilles in holines: graunt (O Lord)
that we may bee pure & vndeſiled and
graunt the ſame to all that be marri-
ed, and to them which be unmarried,
graunt y they may liue a pure, chaste,
and vndeſiled life, and if they haue not
the gift of ſinglenes of life: graunt the
ſuch mates with whome they may
liue

live holily to thy praise.

Deere father giue mee the gift of sobrietie and Temperancie & graunt the same to al them wherin thou wouldest I shold pray for. As in times past I haue vse d my tung and other mem bers euill: so now (good Lord)graunt that I may vse them well, chastely and godly. This I pray thee graunt thorough Jesus Christ, & finally (O Lord) both in soule and body sanctifie me, and as in thy temple dwel in me, now and for euermore.

Thou shalt not steale.

NDw that thou hast taught mee the seruice required of thee for me to obserue towards the personages of all men and women of euery condition: thou beginnest to tell mee what thou wouldest I shold do concerning their goods, as in the next commandement before this thou diddest command unto me sobrietie & purenes: so doest

doost thou in this, Justice and righteouſneſſe, forbidding me to ſteale. Under the which word, thou comprehen-
deſt all kindes of deceipt, which thing thou doſt because thou wouldeſt that
I ſhould giue my ſelſe wholy to the
ſtudie and exerciſe of Justice, as in the
precept next going before thou woul-
deſt, I ſhould giue ouer my ſelſe who-
ly to the keeping of sobriety and pure-
neſſe. So that I ſee thy good plea-
ſe in heerein, is not that I ſhould
an onely abſtaine from all theſt, but
also from all fraud and craft in word
or deed, yea that I ſhould earnestly
followe and exerciſe all equitie, truth
and iuſtice.

By reaſon whereof I ſee my ſelſe
much bound to praise thee which art
ſo careful ouer my goods and ſubſtāce.
that if any man ſhould goe about to
ſteale frō mee, or to defraude me in any
thing, yea whοſoever goeth not a-
bout to keepe and care for that I haue,
as hee would doe for his owne, the
ſame

same displeaseth thee.

Oh Lord, if thou hast such care for my goods, cattel, & such pelf: how great is thy care for my soule: If this one commaundement were not: I perceiue, as I for mine owne part should haue done and doe much worse then I haue done: so much worse had been done to me & mine then hath been. It is thou good Lord (I perceiue) that hast both giuen me al that I haue, & also still conseruest and keepest the same, and not mine owne policie, wisdome, and industrie: for in vaine were all this, except thou diddest vouchsafe to vse and take it as a meane to worke by. There is nothing therefore that I haue, but whensoeuer I looke vpon it, by this commaundement I learne thy goodnes, strength & power: for as thou giuest it of thy mercie, so it speakeith to mee, that presently thou still doost keep it for me, so that exceeding great cause haue I to thank thee for this precept deere God & most gracious Lord.

But

But alas I am so farre from thankfulness (as alwaies I haue beene for all care for mee and for all that ever thou hast giuen vnto mee) þ as I haue vsed subtily & craft, yea sometimes theft, and briberie: so now (good Lord) I still wher occasion is offered, do exercise the same. I liue also voluptuously of that thou hast giuen and lent me, and nothing consider what equitie requireth, & what or how great the necessitie of the poore is, whome I doe thus defraud by excesse and prodigallitie. That which I borrow, I with vnwillingnes do repay, I vsue more negligently then I woulde done mine owne. Lacke of excommunicatiōn, of justice, the great vsury, robbery, oppression & such like wickednes, as is exercised amongst vs: I lamēt not, labour not after my vocation for the redresse of the same. I pray not to thare about, but neglect altogether.

þea euē those thinges wherewith I am put in trust, or am hyred

to doe, those (I say) I doe with great negligence, so that great is my sinne heerein, and worthy I am of damnation. But mercifull God, I beseech thee for Christes sake, to haue mercie vpon mee, and to pardon mee my unthankfulness, thefts, fraudes, deceits, auarice, negligences & great carelessness for the lacke of iustice and for the monstrous oppression, vsurries, excesse, ryot, the which bee horribly exercised in the common weale. For thy mercies sake ir: Christ Jesus (O Lord) whome thou hast giuen to fulfill the Lawe for them that doe beleene, giue mee true faith and thy holy spirit to worke in me the knowledge, loue and perpetuall obedience of this thy holie precept, and all other thy commaundements for ever.

Deere Lord giue vnto me and to al (whome thou wouldest I shold pray for) the hatred of all craft, and loue of aliustice: graunt to the oppressed, thy comfort; to wrongers repentance: to

C. theues

*A Meditation upon
theeues and deceauers , that they
may make restitution of the wronge &
deceite they haue fally and crafti-
lie to other vsed: to Justices of
peace, Landlords, and the rich of the
Worlde, that they may haue thee be-
fore their eyes, loue their poore ten-
nants and bretheren: to labozers and
artificers, that they may be diligent
in their worke and labour and that
Wherewith they are put in trust.*

Thou shalt not heare false witnesse a-
gainst thy neighbour.

Now doost thou (most gratiouse
Lord) instruct mee in this com-
maundement howe I shold vse my
tongue towards my neighbor and be-
haue my selfe concerning his name,
so bidding me to heare false witnes:
in the which thou forbiddest mee all
kinde of slaundering, lying, hypocrisie,
and vntrueth, and why? because as
members of one body: thou wouldest
we shold speake truth one to ano-
ther

ther, and be carefull euerie one to conuer others infirmitie , and with our tongue defend the names of others , euen as wee would that other shoulde defend ours. So that in this commaundement, as thou forbiddest mee all kinde of euill , perillons , calumnious , and vntrue speaking : so doest thou commaund mee to all kinde of Godly , honest & true reporte , & talke .

By reason whereof I haue great cause to praise thee , in that I see thee to be carefull ouer my name , that all men are by thee commaunded to defend the same. O precions God , great is thy care ouer my soule I now perceiue .

If this commaundement were not : I see , as I shoulde haue done , and do much worse with my tongue to others then is hapned , so shoulde I haue felt of other towards me .

Besides this no small commoditie is it to me that thou shouldest all men shoulde vse truth in all their wordes to

G 2. me.

144. *A Meditation upon
me.* Oh how great a good thing is this
vnto mee? If we consider the hurt that
commeth by vnlawfullnesse, where through
many are deceaued: easily may we see a wonderfull bene-
fit and care of thee for vs in this com-
maundement.

But (gracious Lord) like as I ac-
knowledge my vnhankfulness to be
monstrouse and great, and alwates
hath been heatherto: Even so yet con-
tinue I in wonderfull hipocrisie, in all
my conuersation, often lying, & spea-
king as vainely: so offensiuelly, flesh-
ly, subtelly, calumniously, and giuing
my eares to heare such thinges as bee
slanderously spoken, not repugning
or admonishing other, as the slanderer,
to doo as he would be done by, to
tell his tale where hee should tell it:
neither admonishing the party slan-
dered of that which is reported of him,
thereby to take bettē heede, but ra-
ther I augment it. By reason where-
of I haue deserued eternal damnatiō.

But

But thou good Lord bee mercifull
vnto mee I beseech thee for Christes
sake, whom thou hast ordain'd to bee
the ende of the law to all them that
doo beleue, as well for pardon of that
which is past, as for not imputing the
imperfection that remaineth. In his
name therfore (Good Lord) I beseech
thee to pardon mee , and giue me
thy holy Spirit , to open to mee this
law and all other thy precepts , so to
vnderstand them, that I may hearti-
ly loue them, and faithfully giue my
selfe to the obedience of them for ever.
Graunt me thy good spirit, to sanctifie
my tongue that it may bee kept from
lying , slaundering and all such vices ,
and that it may bee continually vsed
in thy seruice , & speaking that which
may bee to edifie , to thy glorie and
praise, through Jesus Christ our
Lord. Amen.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his Seruant, nor his Maide, nor his Oxe, nor his Alle, nor any thing that is his.

HEERE D^O most gratiouse Lord and God, thou giuest mee the last commaundement of thy Laue who having taught me what outward actions I shall auoide, that I doe not thereby offend or vndoe my neighbour, as murther, adultery, theft, and false witness; now thou teachest me a rule for my heart, to order that well, from the abundance wherof al our works and wordes p^rocede, that I shall not couet any thing þ is my neighbours.

I know heereby, that if hee haue a fairer house thē I, I may not wish for it: if hee haue a more beautifull wife then I, I may not desire her: if he haue an honest and a faithfull servant, and such a one as helpeth to get his living,

I

I must not thinke to my selfe, I wold
I had him away from his Maister : I
may not desire to take from him his
Dre nor his Asse, no not his dogge, no
not the meanest thing hee hath in his
possession. So that in the other com-
maundement, as thou hast forbidden
all iniuries and euill practise against
my neighbour, so now thou chargest
mee to beware of thinking any euill
thought against him.

By reason whereof I haue great
cause to praise thee, In y^e I see thee to be
so carefull ouer mine estate, my house,
my wife, my seruants and the beastes
that d^rudge for my seruice : that all
men are by thee comaunded not once
to wish them from mee. Thy Apostle
said well, when hee taught vs, saying
Cast all your care vpon God , for hee
careth for you. It is true, I finde it
true, thus thou carest for vs, and wol-
dest haue vs so to care one for another.
But gallowes Lord, I must needes
confesse that I haue forgotten & broken
this.

this commaundement, and do so stile
everie day. I am wishing & woulding
euerie minute of an houre : I haue
gone about to take my Neighbour
house ouer his head: many times haue
I had vnchast thoughtes in my heart
touching his wife & Children: I haue
gone about to inueigle and entise his
seruants from him : I could haue bin
content to haue wrought his beast &
spared mine own: I alwaies thought
he had too much, and I too little, and
the dredges of these things, O Lord,
are not quite out of my heart: By rea-
son whereof I haue deserved to haue
thy lawe executed vpon me with all
seueritie.

But thou good Lord be merciful vnto
mee in this point also , for Jesus
Christes sake : for otherwise I am of
all men most miserable. Good Lord
pardon me, consider the straittie of my
flesh, the corruption of my nature, the
multitude of temptations: how of my
selfe I am able to doe nothing: how if
I be

I be left to my self I shal come to nothing. Set my heart straight in the case of Religion to acknowledge thee one God, to worship none other God, to reverence thy name & to keepe thy Saboathes. Set my hart right in matters of humane conuersation, to honor my parents, to obey rulers, & reuerence the Ministrie of the Gospel: To haue hands cleane from blood, true from Theft: a bodie free from adulterie, and a tongue boide from all offence. But purge the heart first O Lord, & then the hand, the eye, the tongue, the soote and al the whole bodie wilbe the cleaner, Write all these thy lawes in my heart O Lord, and in the hearts of all the faithful people, that wee may beleue them & keep them al the daies of our lives to thy glorie & praise thorogh Jesus Christ our Saviour. Amen. Amen.



*A Meditation concer-
ning Prayer, with a briefe pa-
raphrase vpon the Peticions
of the Lords Prayer.*

He minde of man hath so large roomth to receiue good thinges, that nothing indeede can fully fill it , but onely God , whome then thy minde fully possessesthe, when it fully knoweth him , it fully loueth him , and in all things is framed after his will. They therefore (deere Lord God) that are thy Children and haue tasted somewhat of thy goodnessse : do perpetually sigh, that is do pray vntill they

They come thereto and in that they loue thee also aboue all thinges : it wonderfully woundeth them that other men doe not so: that is, loue thee, and seeke for thee with them. Whereof it commeth to passe that they are inflamed with continual prayers and desires that thy kingdom might come euerie where, and thy goodnes might be both knownen and in life exprested of euerie man.

And because there are innumerable many thinges , which aswell in themselues as in others bee against thy glorie: they are kindled with continuall prayer and desire, sighing unspeakably in thy sight for the entease of thy spirit , & sometimes when they see thy glorie more put backe then it was wont to be eyther in themselues or in any other : then are they much more disquieted & vexed. But because they knowe that thou doost rule all thinges after thy good will , and that none other can helpe them in their need :

need : they often times doe goe aside
(all busynesse layd aparte,) and giue
themselues to Godly cogitations and
talke with thee, complayning to thee
as to their father of those thinges that
greeue them, begging thereto and that
moste earnestly thy helpe , not onely
for themselves , but also for others, e-
specially for those whome singularly
they embrace in thee , and often doe
repeate and remember thy gratioues
benefits both to other & to themselues
also, where through they are prouo-
ked to render to thee hearty thankes,
thereby being enflamed , as well assu-
redly to hope well of thy good will
towards them, and patiently to beare
all euils : as also to studie and labour
to mortifie the affections of the flesh,
and to order all their whole life to the
service of their bretheren and so the
setting forth of thy glorie.

This they know is that p;ayer thy
Honour Jesus Christ our Lord com-
manded to bee made to thee in the
chamber,

chamber, the doore being shut. In this kinde of prayer himselfe did watch often, euен all the whole night: herein was Paule frequent, as all thy saintes be. This kind of prayer is the true lifting vp of the minde vnto thee: this standeth in the affections in the heart, not in words and in the mouth.

As thy chylde ren be endued with thy spirit, so frequent they this talke with thee: the more thy spirit is in them, the more are they in talke with thee. Oh give me pleasantfully thy spirit which thou hast promised to poure out vpon all flesh, that thus I may with thy saintes talke with thee night and day, for thy beloved Sonnes sake Jesus Christ our Lord Amen.

Moreover thy Saintes to prouoke them to this kinde of prayer, doo vse first their necessitie, which they consider in three sortes: inwardly concerning their soules: outwardly concerning their bodies: and finally concerning their names and fame whereto they

A Meditation upon
they adde the necessitie of those that
committed to them, the necessitie
of thy church, and of the common
weale.

Secondly they vse thy commaun-
dements, which require them vnder
paine of sinne to pray to thee in all
their neede.

Thirdly they vse the consideration
of thy goodness, which art naturally
mercifull to young Rauens calling
vpon thee, much more then to them
so; whome Rauens & all thinges else
were made, so; whome thou hast not
spared thy dere son but giuen him, &c.

Fourthly they vse thy mooste sweete
and free promises made to heare and
helpe all them that call vpon thee in
Christes name.

Fifthly, they vse Examples how
that thou which art the God of all,
and rich vnto them that call vpon
thee in Christes name, hast heard and
holpen others calling vpon thee.

Sixtly they vse the benefits giuen
them

them before they asked , thereby not
only prouoking them to aske more :
but also certifying their faith , that if
thou wast so good to graunt them
many thinges vnasked : now thou
wilt not denie them any thing they
aske to thy glorie and their weale.

Last of all they vse the reading
and singing of psalmes and other god
prayers , because they knowe thereby
peculiarlie besides the other scripture ,
there is no small helpe : may appeare
by Paul Ephe.5 Cor. 3 .where hee wil-
leth the congregation to vse Psalmes
Hymnes , and spirituall songes , but so
that in the heart wee shoulde sing and
say them , not that thy children doe
not vse their tongues and wordes in
praying to thee , for they vse their
tongues , speech and wordes to stirre
up their inward desire and feruencie
of the minde , full well knowing that
else it were a playne mocking of them
to pray with lippes & tongues onely .
Oh that I might seele now thy spirit

A Meditation upon
so to affect mee , that both with heart
and mouth I might heartily and in
faith pray vnto thee.

Now concerning the thinges that
are to bee prayed for : thy Chldoren
knowe that the prayer taught by thy
Honre, mosst lively & plainly dooth
containe the same.

And therefore they often vse it, first
asking of thee their heauenly Father
through Christ , that thy name might
euerie where bee had in holinesse and
praise : then that thy kingdome by re-
generation and the ministrie of the
Gospell might come : and so thirdly
that willingly, perfectly and perpetu-
ally they might studie to doo, yea do
it deede thy will with thy holy and
heauenly Angels and spirits. These
thinges they seeks and pray for , name-
ly thy kingdome and thy righteousness
before any worldly benefit . After
which petitions , because all thinges,
yea eu'en the benefits of this present
life do come from thee : they doe God-
ly

Iy desire the same vnder the name of dayly bread , being instructed of thy wisdome , that after spirituall h[oly]ne-sits, to aske corporall is not vnseemely to thy Cyldren , which knowe both spirituall and corporall to come from thy mercie. In the other petitions they pray for things to be taken from them, beginning with forgiuenes of sins, which were impudently prayed for , if that their hearts were not so broken that they coulde forgiue all thinges to al men for their part. They adde their profession, that is charitie, whereby they professe that they have forgiuen all offences doone to them.

How be it, because it is not enough to haue pardon of that which is past, except they be preserved from new offences : they pray thee not to leade them into temptations by permitting them to the perverse suggestion of sa-than : but rather to deliuer them from importunitie and power by euill: understanding Sa-than the Author of all euill.

158. *A Meditation upon*
euill. Oh(deere God)that thou woul-
dest endue me with thy spirit of grace
and power with thy Children accord-
ingly to make this p;ayer alwaies
whensoever I doe pray.

As so; outward euils so long as they
doo not (as it were)inforce thy people
to sin,in that Christen perfection doth
accompt them amongst thy benefits:
thy sonne hath not taught thy church
to pray for the taking away of them
in this P;ayer,for heere he hath con-
tained but those things for the which
all ch;ristians generally and particu-
lery may offaith pray at all times.
It often commeth to passe that exten-
our euils,because they be not euill in-
dæd,that is they are not against Gods
grace in vs: therefore they cannot of
faith be prayed for to be taken away:
for thy Children that haue faith, do
alwaies prefer thy iudgement before
their own, the which iudgement when
they know by that which hapneth to
them:they submit themselves hither-
to

to wholy , although the Spirit make
his unspeakeable groanings to helpe
their infirmities by prayer , not to
haue them taken away: but that they
might haue strength and patience to
beare the burthen accordingly, which
burthen if it bee heaute in the bettes
sence and feeling thereof, they in their
prayers do complaine something , ra
ther then pray to haue it taken away:
as our Sauour did in the Garden
when he added to this complaint not
my will but thy will bee doone. So
do thy people in all their complaintes
ad, not as we will : but as thou wilt,
for they are taught by thy spirit none
otherwise to pray for the taking away
of corporall euils , eyther from them
selues or from others, unlesse they by
the same Spirit doe certainly see the
same to make thy glorie , as did thine
Apostles and Seruants , when abso
lutely and without condition they did
ask health or miracle for any , when
they healed or raised the dead by pray
er,

er, for they know nothing can be better then when it is according to thy will. Oh that I might alwaies know thy will in all thinges, and forever apply my selfe thereto. Whereof it commeth that thy Saints and deere chil-
dren which loue their neighbours as themselves, doo yet notwithstanding in their prayers aske vengeance of some, as we may read in the Psalmes of Dauid, because in praying and talking with thee, they see by thy holy Spirit (for without it is no true prayer) sometimes thy iudgements vpon some which they perceiue to sinne to death, and therefore ought not to bee prayed for, but rather to be prayed against, because thy glorie cannot bee set forth as it shoulde be without their destruction, thy will is alwaies best and that thing whereto they frame al their desires.

Therefore when they perceiue it decreed with thare such & such by their destruction, to set forth more mightily
thy

et thy glorie : How shoulde they but de-
thy lire and pray for the same , and write
owt as David hath doon, that the God-
uerly in reading and wayng such pray-
ers , might receiveit comfort , & the vn-
godly be afraide , els when that they
perceue not so manifestly the deter-
mined iudgement of God , they in
of their prayers doe moste heartily pray
es for them as Samuel did for Saul, Moi-
ses for the Israelites, Abraham for the
Sodomites . Oh good Father for thy
mercies sake giue me the true loue of
mankinde, but yet so that I may loue
man for thee and in thee, and alwaies
prefer thy glorie aboue all thinges
through Jesus Christ our Lord . Now
though thy Children dos knolle that
thy wil cannot but be done, & nothing
can be done but y thou of thine owne
will hast determined to doo, although
no man shoulde desire the same , yet are
they earnest and frequent in prayer,
first to render obedience to thee, which
requirtest prayer as a spirituall seruice
vnto

162. A Meditation upon
unto thee , secondly because thou hast
ordayned prayer to bee as an instru-
ment and meane , by the which thou
workest thinges with thee alreadis
decreed and determined.

Thy Children do vse prayer to of-
fer thec their seruice , if it shall please
thee to vse the same. As they doe eat
and drinke, which is a meane ordained
of thee , for the conseruation of their
life , not looking heareby to lengthen
their daies aboue their bounds which
already thou hast ordayned to serue
thy prouidence.

So doe they (herein as men not cu-
riouse to knowe thy Prouidence fur-
ther then thou reuealest it) vse prayer
as a meane by the which thou art ac-
customed to worke many of thy chil-
drens desire that according to thy godly
will thou maist vse the same: they do
not think a mutabilitie in thee, (for
thou art God & art not changed with
thee there is no variablenes) and ther-
fore they pray , not as men which
would

all would haue determination and ordi-
nances, which are in most wisedome
you and mercy, to be altered: but rather
die that they might submit their willes
to thine, and make them more able to
obeye thy will and pleasure. They
eare knowe thou hast promised to helpe
ate them (calling vppn thee.) wherefore
ned they doubt not but thou so wilt doe
eir and therefore pray accordingly.

ven. They loue thee heartily, and there-
ich fore they cannot but desire much to
eue talke with thee that is to pray , euен
as a well manered and louing wife
eu-will not take vpon her to aske any
ur-thing of her husband at al but that she
er hopeth he would take it in good part
at and doe of his own free will, although
il she had spoken nothing thereof, when
od she knoweth what her husbands will
ow is in thinges : she gladly talketh with
or him thereof and accordingly as shce
th seeth he is purposed to doe she wil of-
er ten desire him to doe it.

ch Cuen so thy Children(I say) which
ld heartily

A Meditation upon
heartily loue thee, in that they knowe
thy wisdome and will is best : how
can they but often talk with thee and
desire thee to doe that which they
knowe is best, which they knowe also
thou wouldest do if none should aske
or pray for the same? Thy Children
use prayer as a meane by which they
see plainly thy power, thy presence,
thy prouidence, mercy and goodnes
toward them in graunting their peti-
tions , and by prayer they are confir-
med of them all. Yea thy Children use
prayer to admonish them how that al
thinges are in thy hands . In prayer
they are as it were of thee put in
minde of those things they haue done
against thee their good Lord. By rea-
son whereof repentance ensueth , and
they conceiue a purpose to liue more
purely euer afterwards , & more heart-
ily to apply themselves to all inno-
cence and goodnesse. Who (now con-
sidering so many great commodities
to come by reason of prayer) woulde
meruaile

meruaile why thy Children are much
in prayer and in labouring to prouoke
others thereunto?

For as none that is a suster to any other will vse any thing which might offend or hinder his sute: so no man that vseth prayer will flatter himselfe in any thing that should displease thes (to whome by prayer he moneth sutes whensoever hee prayeth) so that nothing is a more prouocation to all kinde of Godlinesse then prayer is. And therefore without cause we may see thine Apostles and Seruants to labour so dilligently, and desire that others might vse prayers for themselves and others.

As concerning outward thinges which thy children pray for, although they knew thy will and decree is not variable and thy purpose must needes come to passe yet doe they receive by their prayers no small commoditie. For eyther they obtain their requests or no. If they doe obtain them, then

picone they by experiencē that thou
doost the will of them that feare thee,
and so they are more kindled to loue
and serue thee. And indeede for this
purpose thou art wunt, when thou
wilt doe good to any, to stirre vp their
mindes to desyre the same good of thee,
to the ende that both thou & thy giftes
may be so much more magnisched and
set by of the, by how much they haue
been earnest Suters and petitioners
for the same. For howe can it but en-
flame them with loue towards thee,
to perceiue and seele thee so to care for
them, heare them and loue them, If
they doe not obtaine that they pray
for: yet vndoubtedly they receive
great comfort to see that the euils
which presse them and whereof they
complane still, doe not oppresse and o-
vercome them, and therefore they re-
ceave strength to beare the same the
better. O god ffaither helpe mee that
I might heartily loue thee, complain
to thee in al my needes, & alwaies by
prayer

167

the Lord's prayer
prayer to poure out my heart before
thee. Amen.

Another Paraphrase or Meditation
upon the Lord's prayer.

O Almightie and eternall God of
whome all Father-hood in hea-
uen and in earth is named, whose seat
is in heauen, whose soote-stoole is the
earth, which of thy great clemencie
and unspeakeable loue hast not wey-
ed nor considered our great vnkinde-
nes and wilfull disobedience, but ac-
cording to the good pleasure of thy
eternall purpose, hast in thy welbelo-
ued Sonne Jesus Christ, chosen vs
out of the world, and doost accept vs
far otherwise then we bee indeede to
be called, yea and to bee indeede thine
adopted Sonnes, and doost vouchsafe
(Oh louing Father) that wee as it
were heauenly Children, shuld every
one of vs confesse, declare and cal thee
our heauenly Father, graunt (decre

V 2 Father)

168. *A Meditation upon*

*Father) that among vs thy poore chil-
dren by purenes of minde and consci-
ence, by singlenes of heart, by vncor-
rupt and innocent life, an example of
virtue and Godlines, thy moste holy
name may be sanctified, & that so ma-
ny of all other nations as thou hast
thereunto chosen and predestinate,
beholding our Godlines and vertu-
ous deedes that thou workest in vs,
may be the more stirred to hallowe
and gloriifie thy blessed name.*

*O faithfull father wee beseech thee
that the kingdome of thy holy Spirit
of grace and prayer, of thy louing
kindenes and mercie, and of al other
thy holy vertues, and of thy holy and
moste blessed worde may continually
raign in our hearts, so that thou wol-
dest vouchsafe thereby to make vs
worthy to be partakers of the realme
and Kingdome of thy gloriuous and
blessed presence.*

*Oh deere God and heavenly Fa-
ther wee humbly desire thy goodnessse
to*

to bow our hearts vnto thee, to make vs humble of minde, to make vs lowe in our owne sight and obedient, that like as thy deere sonne our onely Sauour Jesus Christ counted his meete workes praise and life to be onely in obeying thy moste blessed will, wher-
in for our sakes hee became obedient to the death of the Crosse: so we may even vnto the verie death, in lowli-
nesse, in meckenes, patience & thanks-
fulness, obey vnto thy holy will and
not to murmure and grudge nor re-
fuse whatsoeuer thy fatherly pietie
shall thinke good to lay on vs, bee it
pouerty, hunger, nakednes, slaunderers
oppresions, verations, persecutions,
yea or death it selfe, for well dooing:
but in all thinges seeke and labour to
make these our earthly bodies ser-
uiseable to doo thy will, and to refuse
that thou wilst not, never to striue nor
wrastle against thy holy will, but
with thy heauenly Cittizens & hous-
holde builded vpon the foundation of

170. A Meditation upon

thy holy Prophets and Apostles, thy
Honourable Jesus Christ being the heade
corner stone, all selfe-will and contro-
uersie in opinions, secluded, the lusts,
desires and affections of the flesh mor-
tified, the flattering assaults of the
vaine wozlde, the cruell and subtil
layings await of the deuill ouercome,
agreeing togeather quietlie and vni-
ted in Spirit, wee may freely obey
vnto thy mosse blessed will, therein
to walke all the daies of our life.

Oh deere God giue vnto our need-
full bodies necessarie sustenance, and
take from vs all loue of worldy
things, all carefullnesse and ceuetous-
nesse, that wee may the more frelie
worshippe and serue thee. Oh merci-
full Father wee beseech thee to giue
vnto vs that heavenly breafe to
strengthen our heartes, I meane the
body of thy deare sonne Jesus Christ,
the verie food and health of our soules,
that we may alwaies with thankeful-
nesse firmly fede on hym by faith and
vterly

utterly forsake & abhorre al false doctrine and persuasions of men, and al lying spirits that shall persuade vs any otherwise of him then thy holy word doth teach and assure vs: satisfie our hungry soules (deere father) with the marrow & fatnes of thy rich mercy promised to vs in the same thy Sonnes and of our eternall election, redemptions, iustification and glorification in him. Make vs (Oh gracious God) to contemne and despise this world with the vaine things and pleasures therof, and inwardly to hunger for thy blessed kingdome and presence, which doe thou satisfie (good GOD) in thy good time according to thy good will and pleasure. Oh moste louing God, give vs the breade of thy divine precepts and make our hearts perfect, that wee may truly and freely walke and liue in them all the daies of our life. Oh deere and mercifull Father wee beseech thee give vs the breade of thy true

vnde

172 A Meditation upon

understanding thereof, which is the
light of our patches, the foode, strong
tower, and sure defence of our soules,
that we being well fenced with this
munition, fed and filled with this
foode, may be worthy guests at thy ce-
lest iall feast and wedding, where wee
shall never hunger nor want.

Oh mooste righteous and mercifull
God, father and gouernour of our life,
we confesse that wee haue greeuously
sinned against thee from our youth vp
till now, in ingratitude, in vnthanke-
fulness, wilfulness, disobedience, pre-
sumption and innumerable our neg-
ligences and sinnes, which wee from
time to time mooste hainously haue
committed, whereby wee haue deser-
ued not onely sore and greeuous
plagues, but even eternall damnati-
on, were it not that thou art the Lord
of mercie, & hast power to shew mer-
cie on whom thou wilt, wherein thou
art rich and plentifull to all them that
call vpon thee faithfully : wherefore

(dare

(deere Father) we seeing our manifold
and greeuous sinnes, which we haue
committed against thee , and also thy
great mercie , louing kindenes , pati-
ence, and long suffering towards vs ,
are compelled not onely to beare pa-
tiently and suffer our enemies when
they raile on vs , slaunder vs , oppresse
vs , bere vs , or trouble vs , curse , perse-
cute & kill vs : but also to speake well
of them , to instruct them , to pray
for them , to doe them good , to blisse
them , to cloath them , to feede them : so
heaping coales of thy charity & loue
vpon them : mercifully to forgive them
even as thou (deere Father) for thy
belouued Christes sake hast forgiven
vs . Thus hast thou taught vs (good
Father) not as the hypocrites , to looks
narrowly on our neighbours faultes :
but diligently to examine our owne
consciences wherein wee haue offend-
ed thee , and also what occasion of
offence or falling wee haue giuen to
our Bretheren in eating , drinkeing ,

going

A Meditation upon
goeing, apparell, speaking dissolute or
uncomely laughter, in bargayntng
or by any meanes, and with all speed
seeke to reconcile our selues to them,
and to forgive vnto others from the
bottome of our harts whatsoeuer they
haue offended vs, and to doe none o-
ther wise then wee wish and desire in
our harts that others shold doe to vs,
that so wee may finde thee (O Lorde)
in forgiuynge vs our trespasses, mildes
and mercifull whiche speedily doe thou
shew thy selfe vnto vs for thy deers
Chistes sake.

Oh Lorde thou God of the righte-
ous, wee feele the frailtie of our na-
ture to be so peruerse and apt to sinne,
that when thou by the gifts of thy ho-
ly Spirite doost mooue vs & as it were
call vs, yea rather drawe vs vnto the:
then are we drawne away and temp-
ted of our own concupisence and lust,
beside the great & dangerous assaults
of the world and devill, therfore (faith-
full Father) wee thy poore Children,
beseech

beseech thee to take from vs all thosse
evils and occasions that may drawe
vs from thee. Oh deere God protect,
defend and strengthen vs against all
the suggestions and assaults of our e-
nemies, the world the flesh, & the devil,
that neither in prosperitie wee ware
hautie or high minded, to say vnthank-
fully, what fellowe is the Lord? nor
yet in the abundance of temptati-
ons, anguishe, vexation, tribulation,
or persecution to bee oppressed with
feare, nor deceived by flatterie, nor
yet to fall in dispaire and so vtterlie
perishe: but in all dangers and perillcs
of temptations, and in the middest of
the stormie tempests of tribulation
(deere Father) make vs thy poore
Childe[n] to feele the consolation of the
certaintie of our eternall election in
Christ Jesus our Lord, & to perceiue
thy Fatherly succour readie to helpe
vs, least that wee beeing overcome
with the wicked sleight and deceite-
full iuasions of the enemies, should

(as)

(as without thy grace and mercifull protection we shall) bee drawne into
an obstinate minde and so shut vp the
Conduit that shoulde lead thy graci-
ous gifts and benefits vnto vs, to our
commodities and comfort, that thou
mighitest leade vs forth with the euill
doers and harden our hearts. Ther-
fore (O good God giue vs these thy
good gifts, namely strength, patience
and ioyfulness of heart, to reioyce in
temptations, and assure vs that it is
the triall of our faith, that faith in vs
may haue her perfect worke, that whē
we be well approued & purged with
the fire of temptation: we may finish
our life in victorie, and euermore live
with thee in thy heauenly kingdome,
where no temptation shal do vs hart.

Finally (moste mercifull Father)
We humbly beseech thee to deliuer vs
from this present euill world, from all
humaine and worldly feare, from all
infirmitieis of the flesh & minde, from false
prophets & teachers, from false

Brethren, from Traitors and Tyrants, &c. And if it be thy good pleasure and may make moche to the glorie of thy name: deliuer vs from the hands of our enemis & from al other euils present and to come both of body and soule, that wee being by thy great mercie defended from all hurtfull thinges, may alwaies vse those thinges that be profitables for vs, devoutly giuen to serue thee in good woxkes, that the yoake of our enemies, and the bandes of our sinne being shaken off, we may possesse the inheritance of thy heauenly kingdome, which thy deere Sonne Jesus Christ hath with his precious blood purchasid for thine elect, from the beginning of the world: for thine is the kingdom, thou onely hast the maiesty, thou onely art the God aboue all Gods, King of all Kinges, and Lord of all Lordes, thou onely hast the power and authortie to set vp Kings, and to put them down, thou liftest the poore out of the dust,

dust, and makest him to sit among the
Princes of thy people: thou onely ma-
kest Warre to cease, and giuest victo-
rie to whome thou wilt. (O deere
God) there is neither maiestie, rule or
power, honour nor worship, dignitie
nor office, riches nor pouertie, health
nor sickenes, plentie nor scarcitie, pros-
peritie nor aduersitie, war nor peace,
life nor death, nor any other thing but
it is all thine, and thou both hast the
power and also wilt give it to whome
it pleaseth thee in thy time and sea-
son, that all glorie may bee giuen
to thee alone, for thou art worshie.

O deere Father to thee wee come
therefore for helpe & succour, for with-
out thee there is no helpe at all. O
good Father deliuer vs from all that
is euill in thy sight, for thy owne
name sake, and for thy deere Christes
sake, that wee being armed with thy
holie Acmour, and wponed with thy
blessed word, & instructed by thy holie
spirit, may according to thy holie pro-
mise,

mise, serue thee without seare all the daies of our life, in such holinesse and righteousnesse as is acceptable in thy sight. To thee therefore (our deere Father) our creator, feeder, protector, governour and defendour, and thy beloued sonne Jesus Christ our onelie peace, mercie seate, redemer, iustifier, and aduocate, and thy holy spirit, our sanctification, our wiſdom, teacher, instructer, and a conforter, be all.

dominion, power and glory,
for euer and euer.

Amen.

AMEN





*A Meditation of the
comming of Christ to Judge-
ment, and of the rewarde both
of the faithfull and un-
faithfull.*



¶ Lord Jesus Christ
the Sonne of the e-
uer-living God , by
whome all thinges
were made and go-
uerned, as of thy loue
for our redemption , thou diddest not
disdaine to be our mediator , & to take
upon thee our nature in the womb
of a Virgin, purely and without sinnes
by the operation of the holy Spirit,
that both thou mightest in thine own
person

person wonderfully beautifie and exalt our nature, and worke the same in vs also, so; abolishtng the guiltiness of sinne by remission, then sinne it selfe by death, and last of all death by raising vp againe these our bodies, that they may be like vnto thine own glorious and immortall body, accordyng to that power where thou art able to subiect all things vnto thee. As I say of thy loue so; our redemption thou becamest man, & that most poore and afflicted vpon earth by the space of xxxiii. yeares at the leaste, in most humillitie, and paidst the price of our ransome by thy most bitter death and passion, so; the which I mosste heartily glorie thanks to thee. So of the same thy loue towards vs in thy good tyme thou wilst come againe in the cloudes of heauen with power and great glorie, with flaming fire, with thousands of saints, with Angels of thy power with a myghtie crie and shout of an Archangell, and blast of a Trumpet
suddainely

182. Of the comming of Christ
suddainely as the lightning which
shineth from the East, &c. when men
shinke least, euен as a thiefe in the
night, when men be a sleep, thou wilt
so come (I say) thus suddenly in the
twinkling of an eye, all þ euer haue
been, be and shal be, with women and
chilðren, appearing before thy Tribu-
nall judgement seate, to render an ac-
count of all thinges which they haue
thought, spoken and done against thy
law, openly & before al Angels, saints,
& devils, & so to receiue the iust reward
of thy vengeance, if that they haue
not repented and obeyed the Gospell,
and so to depart from thee to the De-
uell and his Angells, and all the wick-
ed which euer haue been, bee or shal
bee, into Hell fire, whch is vnquench-
able & of paines intollerable, easelss,
endles, hopeles, euен from the face of
thy glorious and mightie power: but
if they haue repented and belieued thy
Gospell, if they bee founde watching
with their lampes and Oyle in their
hands,

hands, if they bee found ready apparelled with the wedding garment of innocencie, if they haue not hardened their hearts, & horred vp their treasure procuring thy vengeance in the day of wrath to bee revealed, but haue vsed the time of grace, the acceptable time, the time of salvation, that is the time of this life in the which thou strechest out thy hand & spreddest thine armes, calling and crying vnto vs to come vnto thee which art meke in heart and lowely, for thou wilt ease all that labour, and are heauie laden: if they haue visited the sicke, and prisoners, comforted the comfortlesse, fed the hungerie, cloathed the naked, lodged the harbourles, if they haue not loaden their hearts with gluttony and surfeiting and carefulnesse of this life, if they haue not digged and hid their talents in the ground dooing no good therewith, but haue beene faithfull to occupie thy gifts to thy

134 Of the coming of Christ

thy glorie, & heere washed their garments in thy blood by heartie repenting them. Then shall thy Angels gather them together, not as the wicked which shall bee collected as fagots and cast into the fire: but as the good wheate that is gathered into thy barne: then shall they be caught vp to meete thee in the cloudes, then shall their corruptible bodie put on incorruption, then shall they bee indued with immortallitie and glorie, then shall they bee with thee and goe whither thou goest, then shall they heare, Come blessed of my Father, posse the kingdome prepared for you from the beginning, &c. then shall they be set on seates of maiestic iudging the whole world, then shall they reign with thee for euer, then shall God bee all in all with them and to them, then shall they enter and inherit heavenly Jerusalem and the gloriouse restfull land of Canaan, where is alway day and never night, where is no manner

of weeping, teares, infirmitie, hunger,
colde, sicknesse enuie, malice or sinne,
but alwaies joy without sorrowe,
mirth without measure , pleasure
without paine, heauenly harmonie,
moste pleasant melodie , saying and
singing, Holy , Holy, Lord God of
hoasts, &c. In summe, the eye hath not
seen, the eare hath not heard, neither
hath it entred into the heart of man
that they shall then inherit and moste
surely enjoy, although heere they bee
tormented, prisoned, burned, sollicited
of Sathan, tempted of the flesh , and
entangled with the worlde, wheres
through they are enforced to cry, thy
kingdome come, come Lord Jesu, &c.
Howe amiable are thy tabernacles?
Like as the Hart desireth the water
brookes. &c. Now let thy servant de-
part in peace. I desire to bee dissolued
and to be with Christ, wee mourne in
our selues waiting for the deliuerāce
of our bodie, &c. Oh gratiouse Lord
when shall I finde such mercy with
thee

186 Of the comming of Christ
thee that I may repent, beleue, hope
and looke for this grace, with the full
fruition of those heauenly toyes,
which thou hast prepared for all them
that feare thee and so rest
with thee for ever-
more.

A Medall





A Meditation concerning the sober vsage both of the bodie, and the pleasures of this life.

His our bodie which God hath made to bee the tabernacle & mansion of our soule so; this life, if wee considered accordingly: wee could not but vse it otherwise then wee doe, That is, we would vse it for the soules sake being the guest therof, and not for the body it selfe, & so should it be serued in thinges to helpe, but not to hinder the soule. A Servant it is & therefore it ought to obey, to serue þ soule that the soule

soule might serue God, not as the bo-
dy wil, neither as the soule it selfe wil,
but as God will, whose will we shal
learne to know and behaue our selues
therafter. The which thing to obserue
is hard for vs, now by reason of sinne
which hath gotten a mansion house
in our bodies and dwelleth in vs as
doth the soule, to the which (sinne &
meane) wee are altogeaether of our
selues inclined, because we naturally
are sinners and borne in sinne, by rea-
son wherof we are readie as seruants
to sinne and to vse our bodies accor-
dinglie, making the soule to sit at re-
warde, and pampering vp the Ser-
vant to our shame. Oh therefore god
Lord that it woulde please thee too-
pen this geere unto mee, & to give me
eyes to consider effectually this my
bodie what it is, namely a Seruant
lent for the soule to sojourne in & serue
thee in this life, yea it is by reason of
sinne that hath his dwelling there,
become now to the soule nothing else
but

but a prison and that moste strait, vile,
stinking, filthe and therefore in dan-
of miseries, to many in all ages, times
and places till death hath turned it to
dust wherof it came & wther it shall
returne, that the Soule may returne
to thee from whence it come, vntill the
day of iudgement come, in the which
thou wilt raise vp that bodie, that then
it may be partaker with the soule, and
the soule with it inseperably of weale
or woe, according to that is doon in &
by the same bodie heere now in earth.

Oh that I could consider often and
heartily these thinges, then shuld I
not pamper vp this body to obey it,
but bridle it that it might obey the
soule: then shold I feele the paine it
putteth my soule vnto by reason of sin
and pruocation to all euil, and conti-
nually desire the dissolution of it with
Paule and the deliuerance from it, as
much as euer did prisoner his deliue-
rance out of prison, for alonely by it
the devill hath a doore to tempt and so

186 *Of the usage of the body*
to hurt mee , in it I am kept from thy
presence, and thou from being so con-
uersant with me as else thou wouldest
be, by it I am restrained from the
sence and feeling of all the ioyes and
comforts (in manner) which are to be
taken as ioyes and comforts , in
deede. If it were dissolved and I out
of it: then could Sathan no more hurt
mee, then wouldest thou speake with
mee face to face, then the conflicting
time were at an ende , then sorrowe
would cease and ioy would encrease ,
and I should enter into inestimable
rest. Oh that I considered this accor-
dinglie.

An other Meditation to the same
effect:

The beginning of all euill in our
kinde of living springeth out of
the depravation and corruptnes of
our judgement , because our will al-
ways followeth that whiche reason
judgeth to be followed,

Now

Now that which euerie man taketh to vs friendlie and agreeing to his nature, the same doth hee iudge necessarilie to be good for him & to be desired.

This is meate , drinke , apparrell , riches , fauour , dignitie , rule , knowledge and such like , because they are thought good and agreeing either to the bodie or to the minde or to bethe , for they helpe either to the conseruation or to the pleasure of man , accounted of euerie one amongst good thinges .

How be it such is the weakenes of our wit on the one part , & the blindeenes and too much rage of our lusts on the other part , that wee being left to our selues , cannot but in the desire of thinges which wee iudge good and agreeing to our nature , by the iudgement of our senscs and reason : wee cannot (I say) but overpassē y bounds whereby they might be profitable dñ to vs , and so wee make them hurtfull to vs , which of them selues are

188 *Of the usage of the body*
ordained for our health. What is
more necessarie then meate & drinke,
or more agreeing to nature? but yet
how few bee there which doe not hurt
themselves by them? in like manner
it goeth with riches, estimatiō, friēds,
learning , &c. Yea although wee
bee in these, most temperate, yet when
there wanteth the Spirit of our rege-
neratour : we are so drownēd in them
that wee utterly neglect to list vp our
mindes to the good pleasure of God,
to the ende we might imitate and fol-
low G D D our maker by yeelding
our selues ouer duely to vse his gifts,
to that common and priuate utilitie of
our neighbours.

But now, God onely is life and e-
ternitie , and cannot but demand of
us his handy worke , that wes should
render our selues and all wee haue , to
the end whereof wee were made , that
is to resemble for our portion his good-
nesse as those which bee nothing else,
but witnessses and instruments of his
mercie.

and pleasures in this life. 189

mercie. So that when wee wholly doe naturally straine against that kinde of life whereto he hath created vs, by seeking alwaies our selues: what other thing ought to ensue, but that he shold againe destroy vs and take away his notable gifts, wherewith hee endued vs that by all kinde of well doing we shold resemble his image, yea what other thinges may ensue but that he shold leauue vs and that eternally that we might feele and by experiance proue how bitter a thing it is to leauue the Loerde in whome is all goodnesse. Oh that therefore I might finde such fauour in thy sight deere father, y thou woldest worke in me by thy holy spirit, a true knowledge of all things and hearty loue to the same through Jesus Christ our Lord and onely Sauour. Amen.

A Meditation for exercise of true
mortification.

H^E that will be readie in weighty
matters to denie his owne will

I 3 . and

and to be obedient to the will of God
the same had neede to accustome him-
selfe to denie his desires in matters of
lesse wait, and to exercise mortifica-
tion of his owne will in trifles. For it
that our affections by this dayly cus-
tome, be not (as it were) half slain, sure-
ly surely) when the plague shall come,
we shall finde the more to doe. If we
cannot watch with Christ one houre,
as he saith to Peter, wee undoubtedly
can much lesse goe to death with him.
Wherfore y^e in great temptations we
may bee ready to say with Christ not
my will but thine be done, in that this
commonly commeth not to passe but
where there cometh rootes of our lusts
by thy grace (deere Father) are almost
rotten & rooted out by a dayly deniall
of that they desire. I humbly beseech
thee for Christes sake to help me here-
in. First pardon mee my cherishing,
& (as it were) watering of mine affec-
tions obeying them in their deuises
& superfluous desires, where through

God, in that they haue taken deep roote, and
are too lively in me. I secondly doe
beseech thee to pul the vp by the rootes
out of my heart, and so henceforth
so it to order me, that I may continually
accustom me my selfe to weaken thy prin-
cipall roote, that the bye rootes & bran-
ches may loose al their power. Grant
me I beseech thee that thy grace may
dayly mortifie the concupisence of
pleasant things, yis of wealth, riches,
glorye, libertie, fauour of me, meates,
drynks, apparell, ease yea & life it selfe,
that the horrour and impacitacie of
more greuous things, may be weak-
ned, & I made more pacient in aduersi-
ty. Wherunto I further desire & pray
thy godnes (vicer Father, yis thou wilt
ad this, namely that I may, for euer
become obedient & ready to thy good
wil, in all things heartilic & willingly
to serue thee, and doe whatsoeuer may
please thee. For doubtles although we
accustom our selues in the pleasant
thinges of this life to a mortification
and

and deniall of our selues: yet we shall
 finde enough to doe when moze bitter
 and weighty crosses come. For if thy
 Sonne our Sauour (euer wont to ob-
 obey thy good will) prated so heartily
 and often: not my will but thy wil be
 done, wherby he declareth himselfe to
 be very man: how can it be but we
 whose nature is corrupt, not onely in
 nativitie but in the rest of our whole
 life also, shall finde both our hands full
 in great and greeuous temptations,
 wholy to resigne our selues vnto thee?
 Graunt therefore, deere Father, for
 Christes sake, to mee a miserable
 wretch, thy grace and holy Spirit to
 be effectuall in mee, that dayly I may
 accustome my selfe to denie my will
 in moze easie and pleasant thinges of
 this life, that when neede shall bee, I
 may come with Christ to thee with a
 resigned will, alwaies stedfastly ex-
 pecting thy mercy, & in the meane sea-
 son, continually obeying thee with re-
 diness and willingnes, dooing what-
 soever

sooner may mosste please thee, through
Christ our Lorde, which lieth with
thee, &c.

A Godly meditation and instruction
of the prouidence of God tow-
ards mankinde.

This ought to bee vnto vs most
certaine that nothing is done
without thy prouidence (O Lorde)
that is, that nothing is doon be it good
or bad, sweete or sorwer, but by thy
knowledge, that is by thy wil, wis-
dome, & ordinance: for all these (knowl-
edge doth comprehend in it) as by thy
holy woorde wee are taught in manie
places, that euuen the life of a sparrowe
is not without thy will, nor any liber-
tie or power vpon a pocket haue al the
devils in hell, but by thy appointment
and wil, which will we alwaies must
believe mosste assuredly to bee all iust
& good howseuer otherwise it seeme
vnto vs. For thou art mercelous loue
and

and not comprehensible in thy waies
and holy in all thy workes. But here-
unto it is necessary also for vs to
knowe no lesse certainly that though
all thinges be done by thy prouidence,
yet the same prouidence hath many &
diuers meanes to worke by , which
meanes being contemned , thy proui-
dence is contemned also.

As for example, meate is a meane to
serue thy prouidence for the preserua-
tion of health and life heere, so that he
which contemneth so eate because thy
prouidence is certaine and vnfallible:
the same contemneth thy prouidence.
Indede if that it were so that meate
could not be had : then shold wee not
tie thy prouidence to this meane , but
make it free, as thou art free, y is , that
without meate thou canst helpe & gaine
health & life, for it is not of any neede
that þ vset any instrument or meane
to serue thy prouidence: thy power &
wisdome is infinit & therfore shold we
hang on thy prouidence euē when al
is

is cleane against vs. But for our erudition and infirmities sake, it hath pleased thee by meanes to worke, and deale with vs heare, to exercise vs in obedience, and because wee cannot els (so great is our corruption) sustaine thy naked and bare presence:

Graunt me therefore deere Father I humbly beseech thee for Christes sake, that as I something now know these things. so I may vse this knowledge to my comfort and commoditie in thee : that is graunt that in what state soever I bee : I may not doubt but the same doth come to mee by thy most iust ordinance, yea by thy mercifull ordinaunce, for as thou art iust so art y merciful, yea thy mercy is aboue al thy works. And by this knowledge graunt mee that I may humble my self to obey thee, & looke for thy help in time conuenient not onely when I haue meanes, by which y maist work & art so accustomed to doe : but also when I haue no means but am destitute
yea,

yea when that all meanes bee directly
and slone vgainst me, graunt (I say)
yet that I may still hang vpon thee
and thy prouidence, not doubting of a
fatherly end in thy good time.

Againe, least I should contemne thy
prouidence, or presume vpon it by vn-
coupling those thysgs which thou hast
coupled togeather, preserue me from
uegeling thy ordinarie and lawfull
meanes in all my needes, if so bee I
may haue them and with good consci-
ence vse them, although I knowe thy
prouidence be not tied to them, further
then pleaseth thee, but graunt that I
may with dilligence, reuerence and
thankfulnesse vse them, and thereto
my diligence, wisdome and in-
dustry in all things lawfull, to serue
thereby thy prouidence, if it so please
thee, howe bee it so that I hang in no
part on the meanes, or on my dilli-
gence, wisdome and industry but one-
ly on thy prouidence, which more
and more perswade me to be; altoge-
ther

ther fatherly and good, how farre soe-
uer otherwise it appeere and seeme,
yea is felt of mee. By this I beeing
preserued from negligence on my be-
halfe and dispaire or murmuring to-
wards thee, shall become diligent and
patient, through thy meere and alone
grace: which giue and increase in me,
to praise thy holy name for ever,
through Jesus Christ our Lorde and
onely Saviour. Amen.

A Meditation of Gods presence.

There is nothing that maketh
more to true Godlinesse of life
then that perswasion of thy pre-
sence (deere Father) and that nothing
is hid from thee, but all to thee is open
and naked, euен the verie thoughts
which one day thou wilt reueale and
open, eyther to our praise or punish-
ment in this life. As thou diddest Da-
uids faultes which hee did secretly.
2. Reg. 12.02 In the life to come Math.
25. For nothing is so hid that shall not
be reuealed.

There,

Therefore doth the Prophet say,
woe vnto them that keep secret their
thoughtes, to hide their counsell from
the Lorde , and doe their wortes in
darkenesse , saying who seeth vs ?
graunt to mee therefore (decre God)
mercie for all my sinnes, & pecially my
hid & close sins, enter not into iudg-
ement with me, I humbly beseech thee,
give me to beleue truely in thy Christ
that I never come in thy iudgement
for them, that with David I might so
reueale them & confes them vnto thee,
that thou wouldest couer them. And
graunt further, that henceforth I al-
waies thinke my selfe continually
conuersant before thee, so that if I doe
well I passe not of the publishing of
it as hipocrites doe, if I do o; think a-
ny euill, I may shortly know that
the same shall not alwaies bee hid
from men. Graunt me that I may al-
waies, haue in minde that day wher-
in my wortes of darknes shal be illu-
mined & also the sentence of thy Son,
that

that nothing is so secret which shall
bee revealed. So in trouble and
wrong I shall finde comfort, and o-
therwise bee kept through thy grace
from euill, which doe thou worke I
humbly beseech thee for Christes sake.
Amen.

A Meditation of Gods power, beauty, and goodness, &c.

Because thou Lord wouldest haue
vs to loue thee not onely as thou
doest will, entice, allure and p;oucke
vs: but also doost command vs so to
doe, promising thy selfe vnto such as
loue thee, & threatening vs with dam-
nation if we doe otherwise, wherby
we may see both our great corruption
& naughtines, and also thine exceeding
great mercy towards vs. First concer-
ning our corruption and naughtines,
what a thing is it, that power, rich-
es, authority, beautie, goodnes, libera-
tie, truth, Justice, which al y art good
Lord,

Lord, cannot moone vs to loue thee?
whatsoeuer thinges we see, faire, god,
wise, mightie, are but euē sparkles
of thy power, beauty, godnes, wisdome,
which thou art. For to the end thy migh-
test declare thy riches, beautie, power,
wisdome, goodnesse, &c. thou hast not
onely made but still doost conserue all
creatures to be (as David saith of the
heauens) declarers and setters foorth
of thy glorie, and as a booke to teach
vs to knowe thee.

How sayze thou art, the beautie of
the Sunne, Moone, Starres, light,
flowres, Rivers, fieldes, hilles, birds,
beastes, men and all the creatures, yea
the goodly shape & forme of the whole
worlde doth declare.

How mightie thou art, free are
taught by the creation of this worlde
euē of naught, by gouerning the
same, by punishing the wicked migh-
ty Giants thereof, by ouerthowling
their demises, by repressing the rages
of the See within her boundes, by
stormes,

Stormes, by tempests, by fires, these & such like declare vnto vs thine inuisible, almighty and terrible power, whereby thou subduedst al thinges unto thee. How rich thou art, this world thy great & infinit treasure house doth well declare. What plentie is there, not onely of thinges, but also of euerie kinde of thinges? Yea how dwest thou yearly and dayly multiply these kindes? How many seedes doost thou make of one seede, yea what great increase doest thou bring it vnto? These cannot but put vs in remembrance of the exceeding riches that thou hast. For if to thine enemies which loue thee not (as the most part in this world he) if to them thou giuest so plentifully thy riches here: what shall we thinke that with thy selfe thou hast laide vp for thy friendes? How good thou art, all creatures generally and particulerly doe teach. What creature is there in the world which thou hast not made for our commoditie? I will not

not say howe that thou mightest haue made vs creatures without sence or reason if thou hadst woulde. But amongst all thinges none doth teach vs so much thy great loue towards vs, as doth þ death of thy most deerely beloued son, who suffered the paines and terrors thereof, yea and of hel it selfe for our sakes. If this thy loue had bin but a small loue : it would never haue lasted so long no; Christ shold never haue died.

A Meditation of death, and the commodity it bringeth.

What other thing doe we daily in this present life, the heape sinne to sinne, and hood wptcypasse vpon trespass? so that this day is worse alwaies then yesterday, by encreasing as daies: so sins, & therefore thy indignatio god Lord against vs: but when we shal be let goe, out of the

p.1.21

prison of the bodie and so taken into
thy blessed companie: then shall wee
bee in moste safetie of immortallitie &
saluation, then shall come unto vs no
sickenes, no neede, no paine, no kinde
of euill to soule or body, but whatsoe-
uer good we can wish: y^e shal we haue,
and whatsoeuer we lothe shalbe farre
from vs. O deere father, y^e we had faith
to behold these things accordingly: oh
y^e our hearts were perswaded thereof
& our affectiōs enflamed wth y^e desire
of thē. Then shold we liue in longing
for y^e which now we must loathe. Oh
helpe vs a graunt that we being igno-
rant of things to come, & of the time of
our death (which to thee is certaine)
may so liue & finish our iorney hēre, y^e
we may be ready & then depart, when
our departing may make most to thy
glory & our cōfort, throgh Jesus christ.
What is this life but a smoake, a ba-
pour, a shadow, a warfare, a bubble of
water, a word, grasse, a flower? Thou
shalt die is most certaine. But of the
time

time no man can tel when. The longer in this life thou doost remaine, the more thou sinnest, which wil turne to thy more paine. By cogitacio of death, our mindes bee often in manner oppressed with darknesse, because we doe but remember the night of the bodie, forgetting the light of the minde, and of the resurrection. There to remember the good thinges that after this life shall ensue without wauering, in certaintie of faith and so shall they be the more desired. It is like a sailing ouer the sea to thy home and countrie, it is like a medicine or purgation to the health of the soule and bodie, it is the best phisition, it is like a Womans traualle, soz as the childe (being deliuered) commeth into a moze large place then the wombe wherein it diis before: so the soule being deliuered out of the bodie, commeth into a much moze large and faire place, even into Heauen.

A Godly Meditation of the passion of
our Sauiour Iesus Christ.

O Lord Iesus Christ the sonne
of the euerlasting and Almighty
God, by whom al things were made,
be ruled and governed, thou the lively
Image of the substance of the Father,
the eternal wisdome of God, þ bright-
nesse of his glorie, God of God, light
of light, coequall, coeternall, & consub-
stantiall with the Father, thou of the
lone thou haddest to mankinde, that
when he was fallen from the fellowe-
shippe of God into the societie of
Sathan and all euil, diddest vouchsafe
for our redemption to become a me-
diator betweene God & man, taking
to the God-head our nature, as con-
cerning the substance of it, and so be-
camest man, also the heire of all, and
most mercisfull Ihesias, which by the
power of thy God-head, and merits
of thy man-hood, hast made purgation
of

101 *A Godly Meditation*

of our sinnes, even by thine own selfe no h
whilst thou wast heere on earth, being nish
now set on the right hand of thy Father mor
ther for vs, even now concerning our but
nature in maiestie, glorie, and power sup
infinite: I beseech and humbly pray the
thy mercie , to graunt mee at this after
present, to rehearse some of thy pas-
sion and sufferings for mee, the last fest
night thou wast heere before thy ther
death , that thy good Spirit might in r
thereby bee effectuall to worke in me. As
faith , aswell of the pardon of my
sinnes by them , as mortification
of mine affections, comfort in my cro
ses, and patience in afflictions. Amen.

In the midst of thy last supper with
thy deere Apostles these thinges could
not but bee before thee , namely pre
that they all would leau thee , the Di
moste earnest wold forsware thee,
one of the ii. shold most traiterously
betray thee, which were no smal cress-
es unto thee. *Iudas* was admonished
of thee to beware, but when hee tooke the
no

no heede, but wilfully went out to fi-
nish his worke, contemning thy ad-
monition and counsell: hee could not
but vere thy moste louing heart. After
supper there was contention amongst
the Disciples who should bee greatest
after thee: yet dreaming carnally of
thee & thy kingdome & having this af-
fection of pride & ambition busie amōgst
them notwithstanding thy diligence
in reproouing and teaching them.

After thy admonition to them of the
crosse þ would come, thereby to make
the more vigilant: so grosse were they
þ they thought they could with these
two swordes put away all perills þ
was no little grief unto theo. After thy
comming to Gethsemane, heauines op-
pressed thee, & therfore þ wouldest thy
Disciples to pray, thou didst tel to Peter
& his fellows, þ thy heart was hea-
vy to death, þ didst will them to pray,
being careful for them also least they
should fall into temptation. After this
thou wentst a stonnes cast from them &
didst

didst pray thy selfe, falling flat an
groueling vpō the earth, but alas thou
feltest no comfort and therefore thou
camest to thy Disciples, which of a
other were most sweete and deere un-
to thee, but loe to thy further discom-
fort, they passe neither of thy perils no
of their owne, and therefore sleepe-
avace. After thou hadst waked them,
thou goest againe to pray, but thou
fowdest no comfort at al and therfore
didst returne againe soz some comfor-
at thy deere st friends hands. But ye
againe, alas they are fast a sleepe,
whereupon thou art enforced to go
againe to thy heauenly Father for
some sparke of comfort in these thy
wonderfull crosses and agonies:
now heere thou wast so discouragd
and so comfortles, that euен streames
of blood came running fro thine eyes
and eares, & other parts of thy bodie.
But who is able to expresse the
infinitenes of thy crosses, euен at thy
being in the Garden: all which thou
sufferedst

sufferedst for my sake, as well to satisfie thy fathers wrath for my sinnes, as also to sanctifie all my sufferings the more gladly to be sustainted of me.

Aftet thy bloodie prayer, thou camest, & yet againe foundest thy Disciples a sleepe , and before thou canst well awake them : loe *Iudas* commeth with a great band of men , to apprehend thee as theefe , and so dooth, leading thee away bound to the high Bishops house *Annas*, and so from him to *Caiphas*. Heere now to augment this thy misery, beholde thy Disciples flee from thee, false witnes be brought against thee, thou art accused and condemned of blasphemie, Peter even in thy sight forswareth thee , thou art uniusly stricke for awering lawfullie , thou art blindefceld , stricken and buffeted all the whole night in the bishop *Cayphas* house of their cruell seruants.

In the morning by times, thou art condemned againe of the Preistes of
B. , blasphe-

blaspheme me, & therfore they bring thee before the secular power to Pilate, by whome thou art openly arayned as other theeuers and malefactors were, when he saue that thou wast accused of malice: yet hee did not dismisse thee but did send thee to Herod, where thou wast deridde shamesfully in comming and goeing to & from him al the way wonderfully, especially after Herod had apparelled thee as a foole.

Before Pylate againe therefore thou wast brought, and accused falsly, no man did take the parte oþ speake a good word for thee.

Pilate caused thee to be whipped and scourged & to be haled most pitifully, to see if any pitty might appeare with the Prelats, but no man at al pitied thee.

Barabas was preferred before thee, all the people head & taile, was against thee & cried hang thee vp, uniusly to death inast þ iudged thou wast crownd with thornes that peirced thy braines,

braunes, thou wast made a mocking
stocke, & wast reviled, rebaited, beaten
& most miserably handled. Thou wen-
test thorogh Jerusalem to þ place of ex-
ecution, even the mount of Caluarie.
A great Crosse to hang thee on was
laide vpon thy backe to beare & draw,
as long as thou wast albe.

Thy bodie was racked to be nailed
to the tree, thy handes were boord
thorowe, and thy feete also. Nailles
were put thorowe them to fasten
thee thereon, thou wast hanged be-
twene Heauen & earth, as one spew-
ed out of heauen, & vomited out of the
earth, unworthy of any place: the high
priestlaughed thee to scorne, the El-
ders p'asphemed thee, & said God had
no care for thee, the common people
laught and cried out vpon thee, thust
opprest thee but Minagre onely and
Gall was givyn to thee to drinke, hea-
uen shined not on thee, the Sun gaue
thee no light, the earth was afraid to
beare thee, Sathan tempted thee, and

thine owne sences caused thee to cri
out my God, my God why hast thou
forsaken mee? Oh wonderful passions
which thou sufferedst!

In them thou teachest mee, in them
thou comfortest mee, for by them God
is my Father, my sinnes are forgiuen,
by them I should learne to feare God,
to loue God, to hope in God, to hate
sinne, to be patient, to call vpon God,
and never to leaue him for any temp-
tations, bnt with thee still to crie Fa-
ther, into thy hands I commend my
Spirit.

**A confession of sinnes and prayer for
the mitigation of Gods wrath and
punishment for the same.**

O Almightie God King of all
Bings & gouernour of all things
whose power no creature is able to re-
fust, to whome it belongeth iustly to
punish sinners, and to be merciful vnto
them that truelie repent, we confes-
that

that thou doest most iustlye punish vs,
for we haue greeuously sinned against
thee, and we acknowledgē that in pu-
nishing that thou doest declare thy self
to be our most mercifull Father, as wel
because thou doost not punish vs, in
any thing as wee haue deserved: as
also because, by punishing vs thou
doest call vs, and (as it were,) draine
vs to increase in repenteance, in faith,
in prayer, in contemning of the world
and in heartie desiring for euerlasting
life, and thy blessed presence. Graunt
vs therfore gratiouse Lord, thankeful-
ly to acknowledge thy great mercie,
which hast thus fauourably delt with
vs in punishing vs not to our confusi-
on but to our amendment. And seeing
thou hast sworne that thou wil not
the death of a sinner but that he turne
and live, haue mercie vpon vs and
turne vs vnto thee for thy deerely be-
loved Son Iesus Christs sake whome
thou wouldest shoule be made a slaine
sacrifice for our sinnes, thereby decla-
ring

ring thy great and unspeakable anger against saine and thine infinite mercy lowards vs sinfull wretches.

And so;asmuch as the dulnesse of our hearts, blidenesse and corruption is such, that we are not able to arise vp unto thee by faithfull & heattie praier, according to our great necesstie, without thy singular grace and assistance: grant vnto vs (gracious Lord) thy holy and sanctifying spirit to wroke in vs this good wroke with a pure and cleane minde, with an humble and lowely heart, with grace to wry and consider the neede and greatness of that we doe desire, & with an assured faith and trust that thou wilt graunt vs our requestes because thou art good and gracious even so young rauens calling vpon thee, much more then to vs, for whome thou hast made all thinges, yea and hast not spared thine owne deere Sonne, because thou hast commaunded vs to call

A confession of sinnes. 110

call vpon thee, because thy throune
whereunto wee come is a throune of
grace and mercie, because thou hast gi-
uen vs a mediator Christ to bring vs
vnto thee, beeing the way by whome
wee come, beeing the doore by whome
wee enter, and beeing our head on
whome wee hang and hope, that our
poo're Petitions shall not bee in vaine
through and for his names sake. Wee
beseech thee therefore of thy rich mer-
cie, wherein thou art plentifully to all
theni that call vpon thee, to forgiue
vs our sinnes, namely our vnthanks-
fulness, vnbelieve, selfe loue, neglect
of thy worde, secuitie, ipocrisie, con-
tempt of thy long suffering, omission
of prayer, doubting of thy power, pre-
sence, mercie, and good will tow-
ards vs, vnsenciblenesse of thy grace,
impaciencie, &c, and to this thy bene-
fite of correcting vs, and these thy gra-
tious giftes, repentance, faith, the
spirit of prayer, the contempt of
this world & heartie desiring soe ener-
lasting

111. *A confession of sinnes.*

lasting life, indue vs with thy holy
Sp̄it according to thy couenant and
mercie, as well to assure vs of pardon
and that thou doſt accept vs into thy
fauer, as thy deere children in Christ
and for his sake: as to write thy lawe
in our hearts, and so to worke in vs,
that we may nowe begin and goe for-
wards in beleeving, liuing, fearing, o-
beying, praying, hoping and seruing
thee, as thou doſt require most father-
ly and moſte iuſtly of vs, accepting vs
as perfect through Christ & by impu-
tation.

And moreouer when it shall be thy
good pleasure and moſt to thy glorie,
deliuere vs we beseech thee out of the
hands of thine aduersaries by ſuch
meanes, bee it death, or life, as may
make to our comfort moſte in Christ.
In the meane ſeafon & for euer, ſave
vs, and gouerne vs with thy holy ſpi-
rit and his eternall conſolation.

And concerning thine aduersaries
which for thy ſake are become our ad-
uersaries,

A confession of sinnes. 112

versaries, so many of them as are to be converted: wee beseech thee to shew
thy mercie vpon them and to convert
them, but those that are not to be con-
verted, which thou onely doost knowe
(moste mightie God & terrible Lord)
confound, and get thy name a glorie o-
uer them: abate their pride, asswage
their malice bring to naught their de-
uilesh devises, and grant that wee and
all thine afflicted children may bee ar-
med with thy defence, weaponed with
thy wisdome & guided with thy graces
and holy spirit, to bee preserved soe
ver from all giuing of offences to thy
people, and from all perill, to gloriifie
thee which art the onely gifter of all
victory through the merits of thy one-
ly Sonne Jesus Christ our Lord Amen.

Another confession of Sinnes.

As David seeing thine Angel with
his sworde ready drawne (moste
righteous Lord) to plague Jerusalem,
cried

cried out vnto thee it is I (Lord) that
haue ſinned, & I y haue done wicked-
ly, thine hand Lord be on me, and not
on thy poore ſheepe, whre through,
thou wast mooued to mercie , and
haddest thine Angell put vp his
ſword, thou haddest taken punishment
enough: euен ſo wee (gracious
Lord) ſeeing thy ſcarfull ſworde of
vengeance readie drawne , and pre-
ſently ſtricken againſt this common
weale, and thy Church in the ſame,
wox (I ſay) are occaſioned , euerie
man nowe to cast off our eyes from
beholding and narrowlye ſpying out
uther mens faults, and to ſet our owne
only in ſight, that with the ſame
Dauyd thy ſervant, and with Io-
nas in the ſhip wee may crie it is we
(O L D R D) which haue ſinned and
procured this thy greevous wrath.

And thus, wee now gathered togea-
ther in Chriftes name, doe acknow-
ledge, confeſſing our ſelues guiltie of
horrible ingratitude for our good

King,

King, for thy Gospell and pure Religion, and for the peace of thy Church; and quietnesse of the common weale, besides our negligences and many our greeuous sinnes. Where through wee haue deserued not onely these but much more greeuous plagues, if that euен presently thou diddest not (as thou wert wont) remember thy mercie.

Heere vpon (that then in thine anger, remembred thy mercie before we secke and sue for it) wee take holde-
nesse as thou commaundest vs to doe
in our trouble, to come and call vpon
thee, to bee mercifull vnto vs, and of
thy goodnessse nowe wee humbly in
Christes name, pray thee to holde thy
hand and cease thy wrath, or at the
least so to mittigate it, y this Realme
may bee quietly gouerned vnder our
gracious King James, that it may be
a habborowe for thy Church and true
Religion, whiche doe thou encrease
among vs, according to thy great
power

power add mercie, and we shall praise
thy name for ever, through Jesus
Christ our onely mediatour and Sa-
uour. Amen.

A Prayer for the remission of Sинnes.

O Y Lorde G D and deere Fa-
ther, what shall I say, that feele
all things to be in manner with me as
in þ wicked, blinde is my mende, croo-
ked is my will, and peruerse concupi-
sence is in me as a spr̄sing or stinking
puddle.

D̄ h how saint is faith in mee? how
little is loue to thes or thy people: how
great is selfe loue? how hard is my
heart: &c. By the reason whereof: I
am moued to doubt of thy goodnesse
towards me whether thou art my Fa-
ther or no, & whether I be thy Childe
or no. Indeed worthily might I doubt
if that the having of these were þ cau-
ses, and not the fruiteſ rather of thy
children. The cause why thou art my
Father

Father is thy mercie, goodnesse, grace
and truth in Christ Jesus, the which
cannot but remain so euer. In respect
wherof thou hast borne me this good
will, to accept mee into the number of
thy Children, that I might bee holy,
faithfull, obedient, innocent, &c. And
therefore thou wouldest not onely
make me a creature after thine image,
enduing me with right limmes, shape,
forme, memorie, wisdome, &c. Where
thou myghtest haue made me a beast,
a maimed creature, lame, blinde, fra-
ticke, &c. but also thou wouldest that I
should be borne of Christen parents,
brought into thy Church by baptisme,
and called divers times by the minist-
rye of the word into thy kingdome be-
sides the innumerable other benefits,
alwaies hetherto pouzed vpon mee.
All which thou hast done of this thy
good wil that thou of thine own mercy
bearest to me in Christ & for christ be-
fore the world was made. The which
thing: as þ requirest straightly that I
should

117 *For remission of sinnes.*

Should believe without doubting: so in
all my needs that I should come vnto
thee as to a Father, & make my mone
without mistrust of beeing heard in
thy good time, as mo^te shall make to
my comfort. Loe therfore to thē dāre
Father I come through thy sonne our
Lorde, mediatour and aduocate Jesus
Christ, who sitteth on thy right hand
making intercession for mee and pray
thee of thy great goodnesse and mercy
in Christ, to be mercifull vnto me, that
I may feele indeede thy sweet mercis
as thy Childe. The tyme (O^h deere fa-
ther) I apoint not, but I pray thee that
I may with hope still expect & looke for
thy helpe. I hope y^e as for a little while
thou hast left me: y^e wilt come a visite
me, and that in thy great mercy wher-
of I haue neede by reason of my great
misetie. Thou art wont for a little
season in thine angre to hide thy face
from them whome thou louest, but
surely (O^h redeemer in eternall
mercies) thou wilt shewe thy com-
passions.

passions. For when thou leauest vs
(O Lord) thou doost not leane vs ver-
y long, neither doest thou leane vs so
out losse, but to our lucte and aduan-
tage, even by thy holy spirit with big-
ger portion of thy power and vertue
may lighten and cheere vs, that the
want of feeling to our sorrows may
be recompenced plentifully with the
lively sence of hauing thee to our eter-
nal ioy, & therfore by swarest that in
thine everlasting mercie, by wilt haue
compassion vpon vs. Of which thing to
y^e end we might be most assured, thine
othe to be marked, for thou saist as I
haue sworn that I will not bring any
more by waters to dwyne by world: so
haue I sworne that I will never more
bee angry with thee nor reprooue thee.
The mountaines shal remoue & by hills
shal fal downe, but my louing kinde-
nes shall not moue & the bond of my
peace shall not faile thee, thus saiest by
the Lord our merciful redæmer. D^rre
father therfore I pray thee remember

even

119 *A confession of sinnes.*

(even for thine owne truth & mercies sake) this promise and everlasting conuenāt which in thy good time, I pray thee to write in my heart, that I may knowe thee to bee the onely true God and Jesus Christ whome thou hast sent: that I may loue thee with al my hart soever, that I may loue thy people for thy sake, that I may be holy in thy sight through Christ, that I may alwayes not onely striue against sinne: but also ouercome the same dayly more & more, as thy Children do, aboue all things, desiring the sanctification of thy name. The comming of thy kingdome, the dooing of thy will heere on earth as it is in heauen etc. through Jesus Christ our redeemer, mediatour and aduocate. Amen.

Another Prayer for remission of sinnes.

O Gracious God which seekest all meanes possible how to bring thy

thy Children in the feeling and sur-
sence of thy mercie, and therfore when
prosperitie wil not serue: then sendest
thou aduersitie, graciously correcting
them heere whome thou wilt, shall
with thee elsewhere liue so; ever, wee
poore misers gine humble praises
and thankes vnto thee (deere Father)
that thou hast vouchsased vs worthie
of thy correction at this present, hereby
to worke that which we in prosperity
and libertie did neglect. For the which
neglecting & many other our greevous
sinnes, whereof wee now accuse our
selues before thee (most mercifull Lord)
thou mightest mooste iustly haue given
vs ouer and destroyed vs both in soule
and bodies.

But such is thy goodnesse toward
vs in christ, y thou seemest to forget al
our offences, and as though wee are
farre otherwise then wee bee indeed:
thou wilt that wee shold suffer this
crosse nowe laid vpon vs for thy truthe
and Gospels sake, & so to bee thy wit-
nesses,

121. For remission of sinnes.

Nesses, with the Prophets, Apostles,
Martyrs and confessors, yea with thy
Dearely beloued Sonne Jesus
Christ, to whome thou doost nowe
heere begin to facion vs like, that
in his glorie wee may bee like him
also.

Oh good God, what are wee on
whome thou sholdest shew this great
mercie? Oh loving Lord forgiue vs
our vntankfulness and sinnes. Oh
faithfull Father give vs thy holy spi-
rit now to crie in our harts *Abba deere*
father, to assure vs of our eternal elec-
tion in Christe, to reueale more and
more thy truth vnto vs, to confirme,
strengthen and stablish vs so in the
same, that wee may liue and die in it
as bessels of thy mercie, to thy glorie
and to the commoditie of thy Church.
Endue vs with the Spirit of thy wis-
dome, that with good conscience, we
may alwates so answeare the enenies
in thy cause, as may turne to their
conuersion or confusson & our un-
speakable

For remission of sinnes.

123

speakeable consolatiō in Jesus Christ,
so; whose sake we beseech thee hence-
forth to keepe vs, to giue vs patience
and to will none otherwise for deline-
rance or mittigation of our misery,
then may stand alwaies with thy
good pleasure and mercifull wil tow-
ards vs.

Graunt this deere Father not
only to vs in this place : but also to
all other else where afflicted for thy
names sake , through the death and
merits of Jesus Christ our Lord. A
men.

A Prayer for the deliuernce from
sinne and to bee restored to Gods
grace and fauour againe.

O h Almighty and everlasting
Lord God which hast made hea-
uen & earth. &c. Oh incōprehencible v-
nitie, Oh alwaies to bee worshipped
most blessed trinity: I humbly beseech
thee

thee and pray thee, by the assumption
and crucified humanitie of our Lord
Jesus Christ, that thou wouldest en-
cline and bow downe the great depth
of thy deitie, to the bottomlesse pit of
my vilitie: drawe from me all kinde of
vice, wickednesse, and sinne, and make
in me a new and cleane heart, and re-
ceive in me a right spirit for thy holy
names sake.

Oh Lord Jesu I beseech thy good-
ties for the exceeding great loue which
drewe thee out of thy Fathers bosome
into the wombe of the holy Virgin, &
for the assumption of mans nature,
wherein it pleased thee to saue me & to
deliver me from eternall death: I be-
seech thee (I say) that thou wouldest
drawe me out of my selfe into thee my
Lord God, and graunt this thy loue
may recover againe to mee thy grace,
to increase and make perfect in mee
that which is wanting, to raise vp in
mee that which is fallen, to restore to
me that which I haue lost, & to quicken
in

in me that which is dead and should
live, that so I may become confirm-
able vnto thee in al my life and conuer-
tation, thou dwelling in me and I in
thee, my heart being supplied with thy
grace, & settled in thy faith for ever. Oh
thou my God, loose and set at liberty
my spirit from all inferior things, go-
verne my soule and so work that both
in soule and bodie I may bee holy and
live to thy glorie world without end.
Amen.

A Prayer for the obtayning of Faith

O Mercifull God and deere Fa-
ther of our Lorde and Sauour
Jesus Christe, in whome as thou art
well pleased: so hast thou commaun-
ded vs to heare him, forasmuch as he
often biddeth vs to aske of thee, and
thereto promisest that thou wilt heare
vs, and graunt vs that which in his
name wee shall aske of thee: loe grati-
ous father, I am holpe to beg of thy
mercy

mercie through thy Sonne Iesu Christ, one sparke of true faith and certaine persuasion of thy goodness and loue towards me in Christ, when throught I beeing assured of the pardon of all my sinnes by the mercies of Christ thy Sonne, may bee thankeful to thee, loue thee, and serue thee in holines & righteousness, al the daies of my life. Amen.

A Prayer for repentance.

Moste gracious God and mercifull Father of our Saviour Iesus Christ, because I haue sinned and done wickedly and throught thy goodness haue received a desire of repentance, wherto this long suffering dooth drawe my hard heart : I beseech thee for thy great mercies sake in Christ to worke the same repentance in me, and by thy spirit, powre and grace, to humble, mortifie and feare my conscience for my sinnes to salvation, that in

in thy good time thou maist comfort
and quicken me through Jesus christ
thy deereley beloued Sonne. So be it.

A Dialogue or communication be-
tweene Sathan and our Con-
science..

Sa. **T**hou hast sinned against God,
therfore thou must die.

Con. Why then died Christ?

Sa. For sinners, but how knowest
thou he died for thee?

Con. Because I am a sinner, and
he is both able and willing to forgive
me.

Sa. I graunt that he is able to for-
give thee: but how knowest thou he
will?

Con. He would not surely haued y-
ed if hee would not forgive.

Sa. But how knowest thou that he
will forgive thee?

Con. Because I would faine bee
forgiven,

Sa. So.

Sa. So woulde Iudas as well as thou
and preuailed not.

Con. The Scriptures went vpon
Iudas fact which must needes be fulfil-
led, they never went vpon mine.

Againe Iudas bare a figure of the
people of the Jewes, which tribe one-
ly fell from Christ when all other ele-
uen tribes of the worlde did sticke fast
vnto him: I am a poore sinner of the
Gentils, of whome it is written
I will bee exalted in the Gentiles.

Sa. If thou be a sinner of the Gen-
tiles: yet thou must consider thy sinne
is great.

Con. I graunt, but Christes passi-
on is greater.

Sa. Oh but thou hast sinned very
often.

Con. Tell mee not Sathan what
I haue done, but what I will doe.

Sa. Why what wilt thou doe?

Con. By Gods grace my full pur-
pose is heereafter to take better heedes
and to amend my former life.

Sa. Is

Sa. Is that enough thinkest thou?
Con. What lacketh?

Sa. The fauour of God, which
hath cleane forsaken thee.

Con. So God fauoured and loued
the world, that he gaue his own deers
Sonne, that whosoeuer seeth him as
the Istralites did the brasen Serpent:
they shall not perish but haue life e-
uerlasting.

A short & pithie defence of the Doct-
rine of the holy election and pre-
destination of God, gathered out of
the first Chapter of Saint Paul sE-
pistles to the Ephesians. By John
Bradford.

Montgomery Library B 353

There is neither vertue nor vice to
bee conadered according to any
outward action, nor according to the
will and wisdome of man, but accord-
ing to the will of God.

Whatsoeuer is consonable there-
to, the same is vertue, and the act is

L

that

that springeth thereof, is laudable and
good, howsoever it appeare otherwhise
to the eyes & reason of man: as was
the lifting vp of Abrahams hand to
hane slaine his Sonne. Whatsoever
is not conformable to the wil of God,
that same is vice, & the act so springing
therof is to be disallowed & taken for e-
vil, & that so much the more & greater
evil, by how much it is not consonant
and agreeing to Gods wil, although
seeme farre otherwise to mans wi-
dome, as was Peters wish of making
three Tabernacles, and the request of
some which would haue had fire to
haue come downe from heauen, vpon
a zeale to God, &c. Now the will of
God is not so known as in his word.
Therefore according to it must vice &
vertue, good and euill, be iudged, and
not according to the iudgement, wi-
dome, reason & collection of any man,
or of all the whole worlde, if all the
Angels in Heauen shoulde take their
part.

But

But this word of G D which
is written in the canonicall bookees of
the Bible, doth plainly set foorth vnto
vs that God hath of his owne mer-
cy and good will, and to the praise of
his grace & glorie in christ, elected some
and not all, whome hee hath predelli-
nate vnto everlasting life in the same
Christ, & in his time calleth them, ini-
sticeth them, and glorieth them, so
that they shal never perish and erre to
damnation finally.

Therefore to affirm, teach & preach
this doctrin, hath in it no hurt, no vice,
no evil, much lesse then hath in it any
enormities (as some doe affirme) to
the eies & spirit of them which are
guided & wil be by the word of God.

That God the eternall father of mer-
ties, before the beginning of the world
hath of his owne mercie and good
will, (and to the praise of his grace &
glorie) elected in Christ, some and not
all of the posteritie of Adam, whome
hee hath predelinate vnto eter-

mall life, and calleth them in his time, iustifieth them, and glorieth them, so that they shall never perish or erre to damnation: finally that this proposition is true, and according to Gods playne and manifest wordes, by the helpe of his holy spirit (which in the name of Jesus Christ) I humbly beseech his mercie plenteously to give to mee at this present & for ever, to the sanctification of his holy name by the helpe (I say) of his holy spirit, doe so evidently declare, that no man of God shall be able by the word of God ever to impugne it, much lesse to confute it.

In the first Chapter of the Epistle to the Ephesians, the Apostle sayeth thus: beginning at the third verse.

Blessed bee God the Father of our Lord Iesus Christ, which hath blessed vs with all manner of blessings in heauenly thinges by Christ according as hee hath elect or chosen vs in him before

before the foundation of the world was laid, that we should be holy & without blame before him through loue, and hath predestinate vs (or ordained vs) through Iesus Christ, to be heires vnto him selfe according to the good pleasure of his wil, to the praise of y glorie of his grace, wherwith he hath made vs accepted in the beloued, by whome we haue receaued redemption through his blood and the forgiuenesse of our sinnes according to the riches of his grace, which grace hee hath shad on vs abundantly in all wisdome & vnderstanding & hath opened vs the misterie of his will according to his good pleasure which he purposed in himselfe to haue it declared when the time was full come, that hee might gather togerher all thinges by or in Christ, as well the thinges that bee in heauen as the thinges that bee in earth euen in or by him : by or in whome wee are made heires being thereto predestinat according to the purpose of him which wor-

keth al things according to the decree
or counsell of his owne will, that wee
whoped before you in Christ should
bee vnto the praise of his glorie in
whome yee also hoped after that yee
heard the word of truth, the Gospell of
your saluation wherein you also belie-
uing were sealed with the holy Spirit
of promise, which is the earnest of our
inheritance vntil the redemption or
full fruition of the purchased possestion
vnto the praise of his glorie.

Those be the wordes of *Pau*l which
are faithfully translated according to
the verie text in the Greeke out of the
which word of *Pau*l we may wel per-
ceive euerie thing affirmed in my pro-
position, as I wil giue occasion plain-
ly to them that will see it. First that
the cause of Gods election is of his
good will, the Apostle sheweth in say-
ing that it is through his loue, where-
by we are holy & without blame, also
according to the good pleasure of his
will according to his good pleasure pur-

purposed in himselfe, according to his purpose which woorketh all thinges after the counsell of his owne will.

Secondly that election was before the beginning of the world, the Apostle plainly sheweth in saying that we were chosen before the foundation of the world was laid, and afterwards in calling it the mysterie of his will purposed with himselfe, in time to be declared.

Thirdly, that election is in Christ, the Apostle doth so flatly and plainly set it forth, that I neede not heare to repeate it. We (saith he) are chosen in him, wee are heires by him, wee are accepted by him, wee are gathered together in him, &c.

Fourthly, that election is of some of Adams posteritie, and not of all : wee may plainly see it if we consider that hee maketh the true demonstration of it belieuing, hoping, and hauing the earnest

nest of the Sp̄itit. In whome yee hoped (saith he) after ye heard the word, &c. in whome yee beleued were sealed vp, &c. Againe in attributing to the elect forgiuenesse of sinnes, holynesse, blamelesse living, being in Christ, &c. That wee should be holy (saith he) &c. Wee haue receaued forgiuenesse of sinnes, &c. Who seeth not that these are not common to all men? All men haue not faith saith Paul else where. None beleued (saith Luke) but such as were ordained to eternal life. None beleue but such as bee vnborne of God. None beleue truely but such as haue good hearts, and keepe god seede to bring forth fruities by patience.

So that it is plaine (faith beeing a demonstration of Gods election to them that bee of yeares of discretion) that all men are not elect because all men beleue not: For he that belieueth in the Lord, shal be as mount Sion, that is he shall never be remo-
ved.

ued. For if hee be remooued, that is finally perish: surely he never truely beeleeued. But what go I about to light a Candle in the cleere Sonne light, when our Sauour plainly saith that all bee not chosen but few: many bee called (saith he) but few be chosen. And in the second chapter to the Ephesians, the Apostle plainly saith that the great riches of Gods mercie through his exceeding great loue, hath saued them before their parêts & many other gettis, which were excludid fro chist, & strangers from the promise, hopeless, Godlesse &c. Where through we may be occasioned to cry, oh þ depth of the indgements of God which is iust in all his dooings, & holy in all his wôkes, exteding his mercy after his good pleasure & will about all his wôkes.

Fistly that God hath predestinat these, thus eleated vnto everlasting life in Chist, the Apostle doth also in the words before written, declare in saying, and hath predestinat vs through Jesus

Jesus Christ to bee heires vnto him selfe. Againe, by him (saith he) yee are made heires and predestinate to the praise of his glory. So saith the Apostle else where, whome he hath predestinate, them he hath predestinat to bee like fashioned vnto the shape of his Sonne. And Christ therefore saith reioyce in this, that your names are written in heauen.

Firstly, that the end of election is to þ praise of Gods glorie & grace: þ Apostle sheweth heer, in saying, we are predestinate to be holy & wout blame before God, &c. in saying, we are predestinat, to the glory of his grace & in saying also, vnto þ praise of his glory: so that nothing can be more manifest.

Seauenthlie, that predestination is not without vocation, in Gods time & iustification, the Apostle heere doth teach in bringing vs to the consideration of hearing the word of truth, believning and receaving the holy spirit, remission of sins, &c. In whom (saith

(saith he) ye haue hoped, after that he heard the word of trueth. &c. Againe, by whome ye haue redemption, that is, remission of sinnes through the shedding of his blood. &c.

Also he hath in his full time declared the misterie of his will &c. Unto the Rom. the Apostle sheweth it moste manifestly in saying whome he hath predestinate, them he calleth: whome he calleth, them he iustifieth. Whereby we may see that predestination or election is not vniuersall of all: for all be not iustified.

Eightly and last of all, that election is so certaine, that the elect and predestinate to eternall life: shall never finally perish or erre to damnation, the Apostle doth here also verie plainly shew in saying: that they are predestinate to the praise of Gods grace, he saith not to the praise of his justice, to the praise of his wisdome, to the praise of his power (although hee might moste truely say so) but hee sayeth

saveth to the praise of his grace, which were not grace if there were any respect at al of works on our behalfe, for then were grace not grace. If there shold be any condemnation of the elect, & predestinate to eternall life : it must needes bee, because of their sinne, but where were the prasse of Gods grace then which is the end Gods election? Shall wee not by this meanes make Gods election without an end and so without a head , and so no election at all, as some would haue further then they elect themselves ? Let such feare they shall not finde the benefitte of Gods election : because they seeke it as the Isralttes did, and not as the elect which not onely finde it but also doe obteineit. The other are blinded, as it is written. God hath giue them the Spirit of vnquietnesse, eyes that they should not see, and eares y they should not heare, euен to this day, &c.

Againe, hee sheweth the certainty
of salvation to them that bee elected,

in saying that they bee accepted in the
beloued: once accepted and beloued
in Christ & euer beloued, for whome
he loueth hee loueth to the end. And
Gods giftes are such that hee cannot
repent him of them. And therfore saith
Christ I know whom I have chosen,
attributing to election, the cause of si-
nall perseveriance. By which thing
Iudas was scene not to be elected to e-
ternall life: although hee was elected
to the office of an Apostle as *Sam* was
elected to the office of a King. Which
kinde of election is to be discerned in
reading the Scriptures: from this
kinde of election the which I speake
of now, that is from election, to eter-
nal life in Christ. Thirdly he sheweth
the certaintie of saluation of the elect,
by calling them heires. For if we bee
heires of God: then are wee fellowes
heires with Christ to be afflicted & glo-
rified with Christ, and therefore saith
he according to the decree of his own
will. Loe he calleth it a decree of con-
-

self which shal stand, as *Esay* saith, the
counsel of the Lord shal stand. Fourth-
ly hee sheweth this certaintie, by say-
ing that they are elect & predestinate
to the, praise of Gods glorie, which
we should more care for then for the
saluation of all the world. This glorie
of the Lord is set forth as well in them
that perish and are reprobates, as in the
elect, and therefore S. Iohn bringinge
in the place of *Esay*, speaking of the re-
probate saith, y^e *Esay* spak^s y^e when he
saw the glorie of the Lord. This glorie
of the Lord to be set forth by vs, is a
great mercie & benefit of god. I am as-
sured y^e if the very devils & reprobates
did not repine hereat, but were
thankfull that they might bee minis-
ters in any point to set forth Gods
glorie: I am assured (I say) that they
should finde no hel nor torment.

Their hel and torment commeth
of the loue they haue to themselves &
of the malice, envy, & hatred they haue
against God and his glorie.

Let

Let them tremble & feare that may
not away with the glorie of the Lord
in election and reprobation.

Let not their eyes bee euill because
God is good, and doth good to whome
it pleaseth him, wrong hee doth to no
man, noz can doe, for then hee were
not righteous and so no God. He can-
not condemn the iust, for then were he
vntrue because his word is contrarie.
He cannot condemne the penitent and
beleever, for that were against his
promise: let vs therfore labour, studie,
erie and pray for repentence & faith,
& then cannot we be damned: because
we are the blessed of the father before
all the worldes, & therfore we beleue
& therfore we repent. And forasmuch
as it pertaineth to vs which be with-
in, to see and to speake of those thinges
which are giuen vnto vs of God in
Christ: let vs labour hereabouts, &
leane the that be without to the Lord,
which will iudge them in his time.
The Apostle prayeth so; ¶ Ephessians,

for none other wisdome and revelation from God, then whereby they might knowe God and haue their mindes illumined, to see what they shoulde hope for by their vocation, and how rich the glorie of his inheritance is vpon his saintes. Further then this I thinke is unseemely for vs to search vntill we haue sought out, how rich Gods goodness is and will bee to vs his Children. The which we can neuer doo, but the more we goe thare abouts & the more wee taste his goodness: the more wee shall loue him and loath all thinges that displease him. This (I say) let vs doe, and not bee to busie bodies in searching the maiestie and glorie of God, or in nourishing in any wise the doubting of our Saluation, whereto wee are readie enough, and the Deuill gaeth about nothing else so much as that, for by it wee are dull to doe good to other, wee are so carefull for our selues. By it, wee are more dull to doe good to our selues, because

because we stand in doubt whether it profiteth vs or no. By it wee dishonour God, either in making him as though hee were not true, or else as though our salvation came not onely and altogether from him, but hanged partly on our selues. By it the Devil will bring men at length to dispaire and hatred of God. Doubt once of thy salvation and continue therein; and surely hee then will aske no more. It was the first thing where-with he tempted Christ. If thou bee the Sonne of God, &c. It is the first and principallest Dart hee casteth at Gods elect. But as hee preuailed not against Christ, no more shall he doe against any of his members, for they haue the shield of faith which quencheth his fierie Dartes, they praise God night and day, how then should they perish? The Angell of the Lord pitcheth his tentes round about them, how then shall Sathan preuaile? They are boone in the handes of the Angels least

least they wold hurt their frens at any
tyme. God hath giue commandement to
his Angels ouer thē. The Angels are
ministers unto thē. Their names are
writte in þ book of life, & therfore christ
had thē rejoyce as Paul doth þ Phili-
pians, for nothing shall seperate them
þcō the loue wherwith God loueth thē
In christ Iesu who saith þ it is impossi-
ble for thē to erre finally to dānation,
for hee is their light to illuminē their
darkenes. They are giue to thē to keep
þe is faithful ouer al Gods children.
He saith þ he wil keep them so þ they
shall never perish. After they beleue
they are entred alreadie into everlast-
ing life. Christ hath set thē there alre-
die, he hath committed thē into his Fa-
thers hāds by prayer, which we know
is sure & therfore death, hel, devils, noz-
al power, sins noz mischeif, shall ne-
ver pull vs out of our heads handes,
whose mēbers we are, & therfore recei-
ving of his spirit as we dos, we cānot
but bring forth þ fruits therof, though
now

any now & thē þ flesh faile vs. But þ Lord
t to euuen our Lord bee praised whiche is
are more strōg in vs thē he which is in þ
are woorld: hee alwates putteth under his
rist hand þ welie not stil nor shal doe as þ
ili-reprobate, whose pittie is as þ mo-
embing dew, soone come & soone gon, and
þe therfore they cānot cōtinue to the end
Cānot: no they wil l not if they could,
on, because they hate god & his glorie and
eit therfore al mē þ seeke it o; set it forth:
þep wheras the elect loue al men & seeke to
en. doe al mē god in god suspēding, their
eg iudgements of others, þ they may stād
ue o; fal to the Lord & not to thē. Hitherto
out of this one place of Paul to þ Ep.
If þ matter of election & predestinatio
a- be so fully set forth, to gods glory & to
w þ cōfort of his church: how may we
or suppose is the matter set forth in the
e, whole body & booke of the canonical
s, Scripture whereto I had rather send
ri. thee(god reader)with this cādle light
ot which I haue now givien thee, then in
h a matter so manifest to make more a
w doe then needeth.

An

Another treatise of election and free
will. By John Bradford.

That there is and alwaies hath
been with God euuen before
the worlde was made, an election in
Christ of all those that shall bee saued:
many places in the Scriptures doe
teach, as to the Eph. 1. Rom. 8.9. 1L.
1, Thes. 1. Ma. 20.22,24. Mar. 1. Tit. 1
Act. 13. Phillip. 2. Lu. 10.18. Apocal.
3.13.17.21.22. John. 6.8.10.13.17.
And almoste euerie where in the new
Testament. In no case therefore it
may bee denied of any that is Godly,
although hee cannot attaine to Gods
wisdome, Justice, and mercie in it, soz
that were to see Gods fore-parts. We
must graunt it therefore because the
word of God doth not onely teach it:
but also it standeth with the verie
nature of God that to him not onely
men: but all thinges also that haue
been or shall bee for ever in all crea-
tures, are not onely certaine, but so
certaine,

certaine, þ they cannot but bee accor-
dingly, and serue his prouidence, soz
else God were not God if any thing
hath bin or could be wout his knowl-
edge yea certaine knowledge: which
knowledge in God may not be sepa-
rated of any man from his wisdome,
and so not from his will, except we
would make two Gods: as did the
Maniches, one the Author of al good,
and another the Author of all euill:
both which (say they) were eternall
and without beginning. Which their
opinion is diuiliſh and against the
word of God most manifestly, which
affirmeth in many places that there
is no more Gods but one, or any other
that haue power to doe good or euill
absolutely, or of themselues. But least
some men which are to curios shold
heare out gasher, that then all things
come by fatall necessitie, as the Stoiks
thought, or by compulsion and coact-
ion as other thinke, and therfore say
they, all Gods precepts requiring þ
which

which we cannot doe are in vaine : I
thinkē it good to speake some thing
heercol.

First the Stoikes opinion is to be con-
demned as concerning fatall necessi-
tie, for that it tieþ & bindeth God to
the secōd causes, & maketh him which
is a moste free agent, bound and tyed,
so that hee cannot worke, but as the
second cause mooueth him. For they
did imagine a perpetuall connexion
and knitting together of causes by a
perpetuall order which is contained
in nature, where as wee should cer-
tainely knowe that it is God which
is the ruler & arbiteter of all thinges,
which of his wisdome hath foreseen &
determined all things that he wil do,
& now of his power doth in his time
put the same in execution, according
as hee hath decreed with himselfe.

Herin to tarrie any longer I neede
not, for that I thinke there bee none
now which be of this opinion, to at-
tribute thinges to Fortune , a
word

word vnseemely for Christians.

Secondly that all thinges are done by coaction or compulsion is false and out of Gods prouidence and predestination cannot bee gathered or maintained, for there must be a difference put betweene necessitie & constraint. All thinges that haue been done, be or shalbe in consideratiō of Gods prouidence, as it is with God are of necessitie, but yet not of compulsion or constraint. As for example, you shall see þ necessitie is one thing, & constraint is another thing. God is good of necessitie, but who now wil say then that he is so by coaction or enforced thereto? The devill is naught of necessitie, but not by coactiō. Good men do wel of necessitie, but not of compulsion. Wicked men doe euill of necessitie but not of constraint. A thing that is don willingly, is not to besaide to be done by constraint. G D W is good willingly, but not by compulsion. The Devill is naught willingly, but not of insourcing

God

If Adam had bin ruled heerby then he had not eaten þ apple, for in that he obeyed not the word of god, which hee knew, easely wee may perceiue, that he did not eate the apple to obey gods prouidence which he knew not.

So that euident it is, Adams fall to be an & euil, & he himself with the serpent to be the autho^r therof god not alowing or approuing þ euil, which is to be construed according to þ wil of the dōer, which wil in Adā was naught, although the action God turned to serue his prouidence, therby setting forth his wōderful wisdome, power & goodnes wherat we ought rather wō reverence so wonder, then by wādering further then besemmeth vs, so cal into questiō, Why god did so: which why: no man is able to understand, & therfore we shold bid our buste braine sit down, & not covet againe to be like to God as Adam did, & therfore he fel so soule as he did.

For the second mans sake: I means before his fal, & his state now: thus let vs shinke, namely þ God made man after

after his image, yis, endued mā with
a soule immortal, wise, righitousnes &
holy: for y image god is not cōcerning
the body whch mā bath cōmon w the
& of Gods b̄reathing. So y Adam trans-
gressing Gods precept, did not accor-
ding as he shold & might haue don: but
according as he shold not haue done &
might haue auoidey if y he had not re-
craued the perswauion & counsel of the
serpent. Which God permitted him to
do, therby to declare y perfect justice,
wisdom & holines, is not nor cānot bee
in any creature, which is not God also
& therfore ch̄rist being God was made
man, y in mā there might be this per-
fection & justice which is in Ch̄rist our
Lord, & in Adam we could never haue
had. Which wisdom of God we shall
joyfully one day beheld, if we wil now
restrain our busie b̄aine & curiosit̄ fr̄o
searching further then we shold doe.
But to returne againe: Adam (I say)
being made after gods p̄māge, which
he received by vs & l. to haue te. iued y

same vnto vs all by naturall propagation, by transgressing the commandments, lost & mangled so the same Image of God in himselfe and in vs all, for immortallitie came death, for wisdome came foolishnes, for righteousnesse came vrighteousnes, for holines came corruption, concerning Gods iudgement and in Gods sight, although there remained in him, concerning mans iudgement & the sight of the world, life, wisdome, righteousness and holiness: they which all wee by propagation doe from our mothers wombe receive, so that we may well see our state now to bee farre from that state, we had before Adams fall, and therfore Gods law requireth nothing of vs but that which was in our nature before the fall, which wee see impossible for vs to pay accordingly, and yet God not vnjust, in that hee asketh of vs nothing therby but the selfe same thng which hee gane vs in our creation. The Law then and the

the precepts of GOD were given as-
ter the fall of man, not that man shold
thereby get life, and the thing whic
was lost by sinne (for the blessed seede
was promised for the recovering heer-
of, and to him that pertained) but that
man by it might know sinne, & what
hee had lost, thereby to desire more
deepely the promised seede by whome
as we be receiued, so our evils be not
imputed, and that wee being renewed
by his holy Spirit: and new seede,
should as new borne Babes desire,
and by will begin to doe the lawe
of God, which after our deliueraunce
foorth of this corrupt bodie and man
of sinne by death, we shall without al-
let fully accomplish, and at the length
receave the bodie, to bee spirituall (as
Paule saith) and holy, readie to obey
and serue the Spirit, as an helper ra-
ther then an hinderer. Oh happie day
when wilt thou appeare?

By this which I haue alreadie spo-
ken: I thinke the diligent Reader

may see how that there is election of
Gods children, & how that Gods p-
vidence stretcheth it selfe to al things,
so that all thinges in respect thereto
come of necessitie, but yet nothing
therby to be don by constraint and en-
forcement, where through God is seen
to be the autho: of all thinges & yet of
no euil or sin. The state of man before
his fal & after, with the cause of Gods
law & precepts giuen to man, I haue
breefely touched. Now it resteth that
I shold speake something of free wil
what it is, & how far we may graunt
that man hath freewil. That this may
bee vnderstood as I would haue, the
end wheresoe God gaue his lawe to
be considered, namely not so man to
get thereby eternall life which apper-
tained to þ promised seed, but to shew
man what sin is and what by sin hee
lost, that he might by his vnabilitie be
driven to desire of verie necessitie, the
promised *Messias*, and so by him to re-
ceiue the Spirit where through being
regene-

regenerate, he might learne to loue the
awe, to take it as a directory & rule to
his by, and to hedge in his old man
from controllingt his geere (I say) as
I would haue it considered, if we will
understand mans freewill , so wculd
I haue this marked, namely the diffe-
rence betwxt the life which wee lost
in our first creation, and now haue by
birth before regeneration. In our first
creation we had a life, not onely with
the creatures , but also with God:
which life vtterly Adam lost, as hee
felareth by the running away, to hide
himselfe from God. And this hee lost
soz vs also as well as soz himselfe , in
respect wherof the scripture calleth vs
dead. Concerning this life therefore
that is with God, wee haue no will at
all,much leſſe any free wil. For howe
can a dead man haue any will? The
will therefore wee haue, is onely soz
this life & with men, y is, it is not god
free but in respect of men : & in this
life in respect of God and life with
him,

him, all our will is as wee are ever dead, yea and the will wee haue for this present life, if a man wil consider the God of this worlde, and how wee are his slaves by birth and continually till wee bee regenerate, & how ready our affections are to serue his purpose, I thinke none will say otherwisse, but that mans will vnregenerate is none otherwaise free, then pleaseth his maister, who must needes serue our God spite of his head, and therefore all to bee done by Gods prouidence, (as I said before,) without any imputation of evil to our good and most holy father. Yea but (saith one) what free will hath a man that is regenerate? This wil I briesely shew when that I haue spoken of iustification, the which proceedeth from regeneration, from whome we may discerne it, but not deuide it, no more then heats from the fire.

Justification in Scripture is taken for, forgiueves of our sinnes, and consisteth

consisteth in the forgivenes of our sinnes. This is onely Gods worke and we nothing else but patients, and not agents. After this worke in respect of vs and of our sens, commeth regeneration, which altogether is Gods worke also. For as to our first birth we bring nothing, bring quoth Iyes we bring to let it many things, but to further it nothing at all, so doe wee bring nothing that can helpe to our iustification : as S. Augustine full wel saith, he that made thee without thee, shall he not iustifie thee without thee? which the Papists haue perverted, reading it affirmatiuely without interrogacion, as though we brought something to our iustifying, whereas it (I meane iustification) is a much more ercellent work then the worke of our creation , and therefore to arrogant are they , which will not giue all to God in it, as they doe in their creation. Good men flee from that pride, and are content to giue no lesse

leste to God, (justifying and re-generateng them) then they do to their Parents for their first generation. Afore wee bee iustified and regenerated of God, wee are altogether dead to God and to all goodnessse in his sight, and therfore we are altogether patients, till God haue wrought this his onely worke, iustification and regeneration.

Whiche worke in respect of vs and our imperfection and falles, in that it is not so full and perfect but it may be more and more: therefore by the Sp̄it of sanctification, whiche we receue in regeneration as the Heede of God, we are quickned to labour with the Lorde, and to be more iustified, that is by faith and the fruities of faith, to our selues and others to declare the same, and so to increase from vertue to vertue, from glory to glory, having alwaies neede to haue our feete washēd, although wee bee cleane notwithstanding.

No w

Now to the question: A man rege-
generate which wee ought to beleue
of our selues, I meane that wee are so
by our baptisme, the sacrament ther-
of requiring no lesse faith: a man (I
say regenerate) that is borne of God,
hath the spirit of God. And as a man
borne of flesh and bloud hath the spirit
thereof, whereby as hee can stirre vp
himself to doe more & more the deedes
of the flesh: so the other can by the
spirit of God in him, stirre vp in him-
selfe the gifteis and graces of God, to
glorifie God accordingly. Now bee it
heere let vs marke, that as the old man
is a perpetual enemy to the new born
man: so accordingly to his strength,
the woorkeis of the new man are letted
and made vn effectuall. Therefore God
hath taught vs to pray, and promised
his helpe whiche he commonly in ma-
ner giueth by the Crosse, wherby the
old man is weakened & the new recei-
ueth strength more & more, desiring a
dissolution & an bitter destruicō of the
old

did man by death, that it might goe to God from whence it came, and to his home even heaven, where in the last day it shal receave the old *Adam*, now so schooled, that it will never more bee but a most faithful friend to serue and praise the Lord for euermore.

Thus haue you heard, what free wil the regenerate children of God haue, for whose sakes the Gospel and sweet free promises are given, and to the regenerate new man they properly doe pertaine, as dooth the lawe with all commandments, and the conditionall promises (I meane promises hanging vpon condition on our worthines) pertaine properly to the olde and unregenerate man, so that when he kicketh, he must by them bee bridled and kept downe: when the inward man would be comforted, hee must haue not the lawe nor her commandments and conditionall promises, but the Gospel and her mooste sweet free promises. So shall wee walke neither on

on the right nor on the left hand, but
keepe the right way to heauen-ward
euен Christ our Lord and Captaine
as his Souldiers, servants, and lively
members, neither dispairing nor car-
nally lusing, but fearing & rejoycing
as is appertaining, which God graunt
so; his mercies sake. Amen.

And thus my dearely beloued, I
haue sent to you brieselie my minde
herein according to your desire. Be-
cause I had little time, & many other
lets. I shall heartily pray you to take
this in good parte, and with the more
indifferencie and attention to reade
it, so; my desire was to write fully &
speedily, therefore it perchance hath
the more obscuritie and desreth a
friendly Reader, construing all to
the best, and brotherly admonishing
whers cause may appear.

A breife

A brefe Somme of Election and Predestination.

GODS foresight is not the cause of sinne or excusable necessitie, to him that sinneth. The damned therefore have not nor shall have any excuse because God foreseeing their condemnation through their own sin, did not draw them as hee dooth his elect, unto Christ: but as the elect haue cause to thank God for ever for his great mercies in Christ, so the other haue cause to lament their owne wilfulness, sinne and contemning of Christ, which is the cause of their reprobation, and wherein wee should looke vpon reprobation, as the one-goodnesse of GOD in Christ is the cause of our election and saluation, wherein we shold looke vpon Gods election. He that will looke vpon god by anything in God, simply and barely as it is in God, the same shall bee stark

Carke blinde: who can see Gods goodnes as it is in God? Who can see his justice as it is in him? If therfore thou wilt look vpon his goodnes, not onely looke vpon his workes, but also vpon his word, enē so if ȳ wilt look vpon his justice doe the like. Then shalt thou see that election is not to be looked on but in Ch̄ist, nor reprobation but in sin: when the seconde cause is sufficient, shold not we thinke ȳ they are to curios that will run to search the first cause, further then God dooth give the leaue by his word? The whiche first cause, because they cannot comprehend, therfore doe they denie it. God be mercifull vnto vs for his names sake, and giue vs tolone and liue in his truthe, to seeke peace and pursue it. Because God of his goodnes, for the comfort of his childe[n], and certainty of their saluation, dooth open vnto the something, the first cause of their saluation, that is, his goodnes before the beginning of the world, to bee looked vpon

Upon in Christ, a man may not therefore be so bolde as to wade so in condemnation further then God revealeth it. And forasmuch as hee hath not revealed it but in sinne; therefore let vs not looke vpon it otherwise. Seeke to be deliuered from sinne and feare not reprobation, but if thou wilt not: thou shalt finde no excuse in the last day. Say not but thou art war ned.

TO the former Meditations and prayers, for your further comfort and Godly exercises, you may ioyn those moste Godly and comfortable Meditations which are annexed to his Booke, lately Imprinted against the feare of death.

A Table





A Table of the Contentes of this Booke.

- INSTRUCTIONS concerning prayer.
A meditation vpon the lords prayē.
A meditation vpon the Beleefe.
A meditation vpon the ten Comman-
dements.
A meditation concerning prayer.
A breefe Paraphrase vpon the Lordes
Prayer.
A meditation of the cōming of Christ
to iudgement. &c.
A meditation of the sober vsage of the
body and pleasures in this life.
Another meditation to the same effect
A meditation for the exercise of mor-
tification.
A Meditation of the prouidence of
God.

A Medita-

- A meditation of the presence of God.
A meditation of Gods power. &c.
A meditation of death.
A meditation vpon the passion.
A confession of sinnes.
Another confession of sinnes.
A Prayer for the remission of sinnes.
Another prayer for the remission of
sinnes.
A Prayer for the deliurance from sin.
A Prayer for the obtaining offaith.
A Prayer for repentance.
A communication betweene Sathan &
our Conscience.
A defence of Predestination.
A treatise of election and free will.
A summe of Doctrine, of election and
Predestination.

Godly

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M E D I T A-
T I O N S,

Made by the faithfull
Seruant of God, Iohn Brad-
ford Preacher, who was burnt
*in Smithfeeld for the true
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